

¶ Euphues and his England.

CONTAINING

his voyage & aduentures, mixed with
fundrie pretie discourses of honest
Loue, the description of the
Countrie, the Court, and
the manners of
that Isle.

DELIGHTFUL TO

be read, and nothing hurtfull to be regar-
ded : wherein there is small offence
by lightnesse giuen to the wise,
and lesse occasion of loose-
nesse proffered to the
wanton.

¶ By Iohn Lyly, Maister
of Arte.

Commend it, or amend it.

¶ Imprinted at London for

Gabriel Cawood, dwelling in
Paules Churchyard,

1582.

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¶ To the Right Honourable my

verie good Lord and Master, Edward de Vere,
Earle of Oxenford, Vicount Bulbecke, Lord
of Escales and Badlesmere, & Lord great
Chamberlaine of Englande, Iohn

Lyly wisheth long life, with
increase of honour.



HE first picture that Phidias the first Painter
shaddowed, was the portraiture of his
owne person, saing thus: If it be well, I
will paint many besides Phidias, if ill, it shal
offend none but Phidias.

In the like manner fareth it with mee
(Right Honourable) who neuer before handeling the pen-
sill, did for my first counterfait, colour mine owne Euphu-
es, being of this minde, that if it were liked, I would drawe
more besides Euphuës, if loathed, greue none but Eu-
phues.

Since that, some there haue bene, that either dissem-
bling the faultes they sawe, for feare to discourage me, or
not examining them, for the loue they bore mee, that
praised mine olde worke, and vrged mee to make a new,
whose words I thus answered: If I should coine a worse,
it woulde bee thought that the former was framed by
chaunce, as Protogenes did the foame of his Dogge, if a
better, for flatterie, as Narcissus did, who onely was in loue
with his owne face: if none at all, as froward as the Musi-
tion, who being intreated, will scarce sing Sol Fa, but not
desired, straine aboute Ela.

But their importunitie admitted no excuse, inso-
much, that I was enforced to preferre their friendshippe
before mine owne fame, being more carefull to satisfie
their requestes, then fearefull of others reportes: so that

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before mine owne fame, beeing more carefull to satisfie their requestes, then fearefull of others reportes : so that at the last I was content to set another face to Euphues, but yet iust behinde the other, like the image of Ianus, not running together, like the Hopplitides of Parthasius, least they shoulde seeme so vnlyke Brothers, that they might bee both thought bastardes, the Picture whereof I yeelde as common for all to view, but the patronage onely to your Lordshippe, as able to defend, knowing that the face of Alexander stamped in Copper doth make it currant, that the name of Cæsar wrought in Canuas, is esteemed as Cambricke, that the verie feather of an Eagle, is of force to consume the Beetle.

I haue brought into the worlde two children, of the first I was deliuered before my friends thought me conceiued, of the seconde I went a whole yeare bigge, and yet when euerie one thought mee readie to lye downe, I did then quicken ? But good huswiues shall make my excuse, who knowe that Hennes doe not lay egges when they clucke, but when they cackle, nor men sette forth bookes when they promise, but when they perfourme. And in this I resemble the Lapwing, who fearing her young ones to be destroyed by passengers, flieth with a false crie farre from the neasts, making those that looke for them, seeke where they are not : So I suspecting, that Euphues would be carped of some curious reader, thought by some false shew to bring them in hope of that which I then meant not, leading them with a longing of a second part, that they might speake well of the first, being neuer farther from my studie, then when they thought me houreing ouer it.

My first burthen comming before his time, must needs bee a blinde whelpe, the second brought foorth after his time, must needs be a monster, the one I sent to a noble man to Nurse, who with greate loue brought him vp, for a yeare : so that wherefoeuer hee wander, hee hath
his

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his Nurses name in his forehead, where sucking his first milke, he cannot forget his first Master.

The other (Right Honorable) beeing but yet in his swathe cloutes, I commit most humbly to your Lordships protection, that in his infancie, hee maie bee kept by your good care from falls, and in his youth, by your great countenance shielded from blowes, and in his age by your gracious continuance, defended from contempt. He is my youngest and my last, and the paine that I sustained for him in trauell, hath made me past teeming, yet doo I think my selfe verie fertill, in that I was not altogether barren. Glad I was to send them both abroad, least making a wanton of my first, with a blinde conceipt, I should resemble the Ape, and kill it by culling it: and not able to rule the second, I should with the Viper, lose my blood with mine owne brood. Twinnes they are not, but yet brothers, the one nothing resembling the other, and yet as all children are now a daies, both like the father. Wherein I am not vnlike vnto the vnskilfull Painter, who hauing drawn the Twinnes of Hippocrates (who were as like as one pease is to another) and being told of his friends that they were no more like than Saturne & Appollo, he had no other shift to manifest what his worke was, then ouer their heades to write: The Twinnes of Hippocrates. So maie it be, that had I not named Euphues, few would haue thought it had bene Euphues, not that in goodnesse the one so farre excelleth the other, but that both beeing so badde, it is harde to iudge which is the worst.

This vnskilfulnesse is no waies to bee couered, but as Accius did his shortnesse, who being a little Poet, framed for himselfe a great picture: and I being a naughtie painter, haue gotten a most noble Patron: beeing of Vlysses minde, who thought himselfe safe vnder the shield of Ajax.

I haue now finished both my labors, the one beeing

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hatched in the hard Winter with the Alcion, the other not daring to bud till the colde wer past, like the Mulberie : in either of the which, or in both, if I seeme to gleane after anothers Cart for a few eares of corne, or of the Taylors shreds to make me a liuerie, I will not denie, but that I am one of those Poets, which the Painters fairie to come vnto Homers bason, there to lap vp, that he doth cast vp.

In that I haue written, I desire no praise of others, but patience : altogether vnwilling, because euerie waie vnworthie, to be accompted a work-man.

It sufficeth me to be a water bough, no bud, so I maie be of the same roote : to be the yron not Steele, so I be in the same blade: to be vineger, not wine, so I be in the same caske, to grinde colours for Appelles, though I cannot garnish, so I be of the same shop. What I haue done, was onlie to keepe my selfe from sleepe, as the Crane doeth the stone in hir foote, and I would also with the same Crane I had bene silent, holding a stone in my mouth.

But it falleth out with me, as with the young wrastler, that came to the games of Olimpia, who hauing taken a foyle, thought scorne to leaue, till he had receiued a fall, or him that beeing pricked in the finger with a bramble, thrusteth his whole arme among the thornes for anger. For I seeing my selfe not able to stand on the yce, did neuerthelesse aduenture to runne, and being with my first booke stricken into disgrace, could not cease vntill I was brought into contempt by the second: wherein I resemble those, that hauing once wet their feete, care not how deepe they wade.

In the which my wading (Right Honorable) if the enuious shall clap lead to my heeles to make me sinke, yet if your Lordship with your little finger doo but hold me vp by the chinne, I shall swim, and be so farre from being drowned, that I shall scarce be duckt.

When Bucephalus was painted, Appelles craued the iudgement of none but Zeuxis : when Iuppiter was carued,

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ued, Prifius asked the censure of none but Lyfippus :
now Euphues is shadowed, onely I appeale to your Ho-
nour, not meaning thereby to be carelesse what others
thinke, but knowing that if your Lordship allowe it, there
is none but will like it: and if there be any so nice, whome
nothing can please, if he will not commend it, let him a-
mend it.

And heere (Right Honorable) although the Historie
seeme vnperfect, I hope your Lordship will pardon it.

Appelles died not before hee could finish Venus, but
before he durst. Nichomachus left Tindarides rawlie, for
feare of anger, not for want of Art. Timomachus broke off
Medea scarce halfe coloured, not that he was not willing
to ende it, but that he was threatened: I haue not made
Euphues to stand without legs, for that I want matter to
make them, but might to maintaine them: so that I am in-
forced with the olde painters to colour my picture but to
the middle, as he that drew Cyclops, who in a little table,
made him to lie behinde an Oke, where one might per-
ceiue but a peece, yet conceiue that all the rest laie behind
the tree, or as he that painted an horse in the riuer with
halfe legs, leauing the pasternes for the viewer to imagine,
as in the water. For he that vieweth Euphues, wil say, that
he is drawn but to the wast, that he peepeth as it wer be-
hinde some screene, that his feete are yet in the water :
which maketh me present your Lordship with the mang-
led bodie of Hector, as it appeared to Androniache, and
with halfe a face, as the painter did him that had but one
eye, for I am compelled to draw a hose on, before I can fi-
nish the legge, and in steed of a foote to set downe a shoe.
So that whereas I had thought to shewe the cunning of
a Chyrurgian by mine Anatomie with a knife, I must
plaie the Tailour on the shoppe boord with a paire of
sheeres. But whether Euphues limpe with Vulcan, as
borne lame, or goe on stilts with Amphionax, for lacke of
legs,

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legges, I trust I maie saie that his feete should haue ben old Helena: for the poore Fisher-man that was warned hee should not fish, did yet at his dore make nets, and the olde Vintener of Venice, that was forbidden to sell wine, did notwithstanding hang out an Iuie-bush. This Pamphlet (right Honorable) containing the estate of England, I know none more fit to defend it, then one of the Nobilitie of England, nor anie of the Nobilitie, more auncient or more honorable then your Lordship: besides that, describing the condition of the English Court, and the Maiestie of our dread Souereigne, I could not finde one more noble in Court then your Honor, who is or should be vnder hir maiestie chiefest in court, by birth borne to the greatest Office, and therefore methought by right to bee placed in great authoritie: for who so compareth the honor of your L. noble house, & the fidelitie of your auncestors, may well saie, which no other can trulie gainsaie, *Verū nihil verum*. So that I commit the ende of all my paines vnto your most honorable protection, assuring my selfe, that the little Cock boate is safe, when it is hoised into a tall ship, that the Cat dare not fetch the mouse out of the Lions denne, that Euphues shall be without daunger by your Lordships patronage, otherwise I cannot see, where I might finde succour in anie noble personage. Thus praieng continuallie for the increafe of your Lordships Honor, with all other things that either you would wish, or God will graunt: I ende.

Your Lordships most dutifullie to commaund,

JOHN LILLY.

To



TO THE LADIES

and Gentlewomen of England,
Iohn Lyly wisheth what
they would.



Rache hauing wonen in cloth of Arras, a Kainebole of sundrye silkes, it was objected vnto her by a Ladie more captious then cunning, that in her worke there wanted some colours, for that in a Kainebole there should be all: Vnto whom she replied, if the colours lacke thou lokest for, thou must imagine that they are on the other side of the cloth: for in the skie we can discerne but one side of the Kainebole, and what colours are in the other, see we cannot, geffe we may.

In the lyke manner (Ladies and Gentlewomen) am I to shap an guni were in the behalfe of Euphues, who framing diuerse questions and quirkes of loue, if by some more curious then needeth, it shall bee tolde him, that some sightes are wanting, I must saye they are noted on the backe side of the booke. When Venus is painted, we cannot see her backe, but her face, so that all other thinges that are to bee recounted in loue, Euphues thinketh them to hang at Venus backe in a budget, which because he cannot see, he will not lette

these discourses I haue not clapt in a closter, thinking with my selfe, that Ladies had rather bee sprinkled with sweete water, then washed; so that I haue
I. loved,

To the Ladies and Gentiewomen.

solved them here and there, lyke Strawberyes, not in heapes, lyke Voppes: knowing that you take moze delyght to gather flowers one by one, in a Gardeine, then to snatche them by handfules from a Garlande.

It resteth Ladies, that you take the paines to reade it, but at such times as you spende in playng with your lyttle Dogges, and yet will I not pinche you of that pastime, for I am content that your Dogges lye in your laps, so Euphues maie be in your hands, that when you shall be weareye in reading of the one, you maye be ready to sport with the other: or handle him, as you doe your Junkets, that when you can eate no moze, you tye some in your napkin for chyldzen: for if you be filled with the first part, put the second in your pocket for your waiting maides. Euphues had rather lye shut in a Ladies cal ket, then open in a Schollers studie.

Yet after dinner, you maie overlooke him to keepe you from sleepe, or if you be heauie, to bring you a sleepe, for to worke vpon a full stomacke is against Whisicke, and therefore better it were to holde Euphues in your handes, though you let him fall, when you be willing to winke, then to sleepe in a cloute, and prycke your fingers, when you begin to nod.

Whatsoever he hath wrytten, it is not to flatter, for he neuer reaped anye rewarde by your sexe, but repentaunce, neyther can it be to mocke you, for he neuer knew anye thing by your sexe, but righteousnesse.

But I feare no anger for sayng well, when there is none but thinketh she deserueth better.

Shee that hath no Glasse to dresse her head, will blea a hole of water, shee that wanteth a sleek stone to smoothe her linnen, will take a Pebble: the country damie girdeth her selfe as straight in the waist with a course caddis,

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raddis, as the Madame of the Court with a silke Ri-
bande, so that seeing euerye one so willing to bee pranc-
ked, I could not thinke anye one vnwilling to be pray-
sed.

One hande walseth another, but they both wash the
face, one sote goeth by another, but they both carrye
the bodie, Euphues and Philautus praise one another,
but they both extoll women: Therefore in my minde,
you are moze beholding to Gentlemen that make the co-
lours, then to the Painters that dye your counter-
faite: so; that Appelles cunning is nothing if hee paint
with water, & the beautie of women not much if they goe
vnpraised.

If you thinke this loue dreamed, not done, yet mee
thinketh you may as well like that loue which is penned
and not practised, as that flowre that is wrought with
a needle, and groweth not by nature, the one you weare
in your heads so; the sayre sight, though it haue no sa-
mour, the other you may read so; to passe the time, though
it bring small pastime.

You chuse cloth that will weare whitest, not that will
last longest: coulours that looke freshest, not that endure
soundest, and I woulde you woulde reade bookes that
haue moze shew of pleasure then ground of profite, then
should Euphues be as often in your handes, bearing but a
toye, as Latwne on you heads, bearing but trash, the one
will bee scarce liked after once reading, and the other is
wozne out after the first washing.

There is nothing lighter then a feather, yet is it set
a loft in a womans hat, nothing slighter then haire, yet
is it most frilled in a Ladys head, so that I am in good
hope, though there bee nothing of lesse account then Eu-
phues, yet hee shall bee marked with Ladys eyes, and
lyked sometimes in theyr eares: For this I haue
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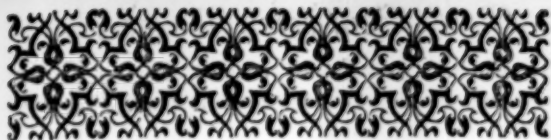
diligently obserued, that there shall be nothing sound, that may offend the chaste minde with vnseemly tearmes, or vncleanly talke.

When Ladies I commit my selfe to your curtesies, craving this onely, that hauing read, you conceale your censure, writing your iudgements, as you doe the posies in your Ringes, which are alwayes next to the finger, not to be sene of him that holdeth you by the handes, and yet knowne to you that weare them on your hands: If you bee wrong (which cannot bee done without wrong) it were better to cut the shewe, then burne the last.

If a Tailour make your gowne too little, you couer his fault with a broad stomacher, if too greate, with a number of plights, if too short, with a sayze garde, if too long, with a false gathering, my trust is you will deale in the lyke manner with Euphues, that if he haue not fedde your humour, yet you will excuse him moze then the Tailour: for coulde Euphues take the measure of a womans minde, as the Taylour doth of her bodie, hee would goe as nere to fit them for a fancie, as the other doth for a fashion.

He that weighs winde, must haue a steddie hande to holde the Ballaunce, and he that searcheth a womans thoughtes, must haue his owne stayed. But least I make my Epistle, as you doe your newe found bracelets, endlesse, I will frame it like a Bullet, which is no soner in the mould, but it is made. Committing your Ladiships to the Almighty, who graunt you all you would haue, & should haue: so your wishes stand with his will. And so humbly I bid you farewell.

Your Ladiships to commaund,
IOHN LYL.



*To the Gentlemen
Readers.*



Entlemen, Euphues is come at the length though to late, for whose absence, I hope three bad excuses shall stand in steede of one good reason,

First in his trauell, you must thinke he loytered, tarieng manie a month in Italy viewing the Ladies in a Painters shoppe, when hee should haue bene on the Seas in a Merchaunts ship, not vnlike vnto an idle hufwife, who is catching of flies, when she should sweepe downe copwebs.

Secondly, being a great starte from Athens to England, he thought to staie for the aduantage of a Leape yeare, and had not this yeare leapt with him, I thinke hee had not yet leapt hether.

Thirdly, beeing arriued, he was as long in viewing of London, as he was in comming to it, not farre differing from Gentlewomen who are longer a dresing their heads, then their whole bodies.

But now he is come Gentlemen, my request is onely to bid him welcome: for diuers there are, not that they mislike the matter, but that they hate the man, that will not sticke to teare Euphues, because they doo enuie Lyly: wherein they resemble angrie Dogges, which bite the stone, not him that throweth it, or the cholaricke Horse-

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rider, who being cast from a young Colte, and not daring to kill the Horse, went into the stable to cut the saddle.

These be they, that thought Euphues to be drowned, and yet were neuer troubled with drieng of his cloathes: but they gessed as they wished, and I would it had happened as they desired.

They that loathe the Fountaines head, will neuer drinke of the little Brookes: they that seeke to poyson the fish, will neuer eate the spawme: they that like not me, will not allow anie thing that is mine.

But as the Serpent Porphirius, though hee bee full of poyson, yet hauing no teeth, hurteth none but him-selfe: so the enuious, though they swell with mallice till they burst, yet hauing no teeth to bite, I haue no cause to feare.

Onlie my sute is to you Gentlemen, that if any thing be amisse, you pardon it: if well, you defend it: and how-soeuer it be, you accept it.

Faults escaped in the Printing, correct with your pens: omitted by my negligence, ouerslip with patience: committed by ignorance, remit with fauour.

If in euerie part it seeme not alike, you know that it is not for him that fashioeneth the shooe, to make the graine of the leather.

The olde Hermit will haue his talke fauour of his Cell, the olde Courtier, his loue taste of Saturne, yet the last louer maie happelic come some-what neere Iupiter.

Louers when they come into a Gardeine, some gather Nettles, some Roses, one Time, another Sage, and euerie one that for his Ladies fauour, that she fauoureth: inso-much, as there is no weede almost, but it is worne. If you Gentlemen, doo the like in reading, I shall be sure all my discour-

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discourses shall be regarded, some for the smell, some for
the smarte, all for a kinde of a louing smacke:

Let euerie one followe his owne fancie, and say
that is best, which he lyketh best. And so
commit euery mans delight to his
owne choice, and my selfe to
all your curtesies.

(:)

Yours to vse,
Iohn Lyly.



The following information was obtained from the records of the
the Bureau of Investigation, Washington, D.C., dated June 10, 1964.
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Vphues haning gotten all things necessarye for his voiage into England, accompanied onelie with Philautus, toke shipping the first of December. 1579. by our English Computation: Who as one resolved to see that with his eyes, which he had oftentimes heard with his eares, began to vse this perswasion with his friend Philautus, as well to counsell him how he should behaue himselfe in England, as to comfort him being now on the seas.

As I haue founde thee willing to be a fellowe in my trauaile, so would I haue thee readie to be a follower of my counsaile: in the one shalt thou shew thy good will, in the other manifest thy wisdom. We are now sailing into an Ilande of small compasse, as I gesse by the Appaies, but of great ciuilitie as I heare by their manners, which if it bee so, it behoueth vs to bee more inquisitiue of their conditions, then of their Countrie, and more careful to marke the natures of their men, then curious to note the scituation of the place. And surely mee thinketh we cannot better bestowe our time on the sea, then in aduice how to behaue our selues when we come to the shore: for greater daunger is there to arriue in a strange Countrie where the inhabitants be politike, then to bee tossed with the troublesome waues, where the Parriners be vnkilfull. Fortune guideth men in the rough sea, but wisdom ruleth them in a strange land.

If trauailers in this our age were as warpe of their conditions, as they be ventrons of their bodyes, or as willing to reape profite by theyr paines, as they are to indure perill for their pleasure, they woulde eyther prefer

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fer their owne soile before a strange land, or god counsell before their owne conceit. But as the young scholar in Athens went to heare Demosthenes eloquence at Corinth, and was intangled with Laïs beautie, so most of our traualers which pretende to gette a snacke of strange language to sharpen theyr wittes, are infected with vanitie in following theyr wills. Daunger and delight grow both vpon one stalke, the Rose and the canker in one budde, white and blacke are commonly in one bozoe. Seeing then my god Philautus, that we are not to conquere wild beastes by fight, but to confer with wise men by pollicie: we ought to take greater heed that we be not entrapped in follie, then feare to be subdued by force. And heere by the way, it shal not be amisse, as well to daine away the tediousnesse of time, as to delight our selues with talke, to rehearse an olde treatise of an auncient Hermit, who meeting with a Pilgrime at his Cell, vttered a strange and delyghtfull tale, which if thou Philautus art disposed to heare, and these present attentue to haue, I will spend some time about it, knowing it both fit for vs that be traualers to learne wit, and not vnfit for these that be merchants to get wealth.

Philautus although the stumpes of loue so sticked in his munde, that hee rather wished to heare an Elegie in Ouid, then the tale of an Hermit: yet was he willing to lend his eare to his friende, who had left his heart with his ladie, for you shall vnderstand, that Philautus hauing read the cooling Card which Euphues sent him, sought rather to aunswere it then allowe it. And I doubt not but if Philautus fall into his olde vaine in England, you shall heare of his new deuice in Italic. And although some shall thinke it impertinent to the histozie, they shall not finde it repugnant, no more then in one nosegay to set two flowers, or in one counterfait, two coulours, which byingeth vnoye delight then disliking.

Philautus aunswered Euphues in this manner.

M^d god Euphues, I am as willing to heare thy tale, as I am to be pertaker of thy trauaile, yet I know not howe it cometh to passe, that my eyes are eyther heauye agaynst so vile weather, or my head so drouisie agaynst some ill netwes, that this tale shall come in god time to bring me a sleepe, and then shall I get no harme by the Vermit, though I get no god: the other that were then in the shippe flocked about Euphues, who beganne in this manner.

There dwelt sometimes in the Iland Scyrum an ancient Gentleman called Cassander, who as well by his being a long gatherer, as his trade, being a lewde vsurer, wared so wealthie, that he was thought to haue almost all the monie in that Countrie in his owne Coffers, being both aged and sicklye, found such weakenesse in himselfe, that he thought nature would yeelde to death, and Phi- sicks to his diseases. This Gentleman had one onely sonne, who nothing resembled the Father either in fancye or fauour, which the olde man perceiuing, dissembled with him both in nature and honestie, whom he caused to be called vnto his bed side, & the chamber being voided, he brake with him in these tearmes.

Callimachus (for so was he called) thou art too young to dye, and I too olde to liue: yet as Nature must of necessitie paye her debt to death, so must she also shew her deuotion to thee, whom I aloue had to be the comfort of mine age, and whome alone I must leaue behinde mee, for to be the onely mainteyner of all mine honour. If thou couldest as well conceiue the care of a Father, as I can lenell at the nature of a childe, or were I as able to offer my affection towarde a sonne, as thou oughtest to shew thy duetye to thy fire, then wouldest thou desire my life to enioye my counsell, and I

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Should corrupt thy life to amende thy conditions : yet so tempered, as neither rigour might detract any thing from affection in me, or feare any whit from thee, in dutie. But seeing my selfe so feeble that I cannot line to be thy guide, I am resolved to give thee such counsell as may doe thee good, wherein I shall shewe my care, and discharge my dutie.

O good Sonne, thou art to receiue by my death, wealth, and by my counsell wisdom, and I would thou wert as willing to imprint the one in my heart, as thou wilt be readye to beare the other in thy purse: To be rich is the gift of fortune, to be wise, the grace of God. Haue more mind on thy booke then on thy bags, more desire of godlynesse then golde, greater affection to die well, then to line wantonly.

But as the Cypresse tree, the more it is watered, the more it withereth, and the oftener it is lopped, the sooner it dyeth: so unbzideled yonth, the more it is also by graue aduice counselled, or due correction controlled, the sooner it falleth to confusion, hating all reasons that would bring it from follie, as that tree doth all remedies, that shoulde make it fertile.

Alas Callimachus, when wealth cometh into the handes of yonth before they can vse it, then fall they to all disorder that may be, redding that with a forke in one yeare, which was not gathered together with a rake in twentie.

But why discourse I with thee of worldly affayres, bearing my selfe going to heauen, here Callimachus, take the keie of yonder greate barred chest, where thou shalt finde such store of wealth, that if thou vse it with discretion, thou shalt become the onely rich man of the worlde. Thus turning him on the left side, with a deepe sigh and pitifull grone, gane by the ghost.

Callimachus hauing more minde to looke to the locke, then for a thyouding sherte, the bzeath beeing scarce out

out of his fathers mouth, and his bodie yet panting with
beate, opened the Chest, where he found nothing but a
letter written verie faire, sealed vp with his Signet of
armes, with this superscription.

¶ In finding nothing, thou shalt gaine all things.

Callimachus, although he were abashed at the sight of
the emptie Chest, yet hoping this letter would direct him
to the golden Pyne, he boldly opened it, the Contents
wherof followed in these termes.

Nedome is great wealth. Sparing is good getting.
Christ consisteth not in golde but grace. It is bet-
ter to dye without monie, then to liue without mode-
tie. Put no more clothes on thy backe, then will expell
colde: neither anie more meate in thy bellie, then maye
quench hunger. Use not change in attire, nor varietie
in thy diet: the one bringeth pride, the other surfeits. Each
vaine, boide of pietie: both costlie, wide of profite.

*A Bunch
of good*

Go to bed with the Lambe, and rise with the Lark:
Late watching in the night, breedeth vnquiet: and long
sleeping in the daie, vngodlinesse: flie both, this as vn-
wholsome, that as vnhonest.

Enter not into bands, no, not for thy best friends: hee
that payeth another mans debt, seeketh his owne decaye,
it is as rare to see a rich Suretie, as a blacke Swan, and
he that lendeth to all that will borrow, sheweth great good
will, but little wit. Lend not a pennie without a pawne,
for that will be a good gage to borrow. Be not hastie to
marrie, it is better to haue one plough going, then two
cradells: and more profite to haue a barn filled, then a
bedde. But if thou canst not liue chastly, choose such an
one, as may be more commended for humilitie then beau-
tie. A good huswife is a great patrimonie: and she is most
honourable, that is most honest. If thou desire to be old,

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beware of too much wine: If to be healthie, take heed of manie women: If to be rich, shun plaieing at all games. Long quaffing maketh a short life: Fond lust, causeth drie bones: and lewde pastimes, naked purses. Let the Cooke be thy Whistion, and the Chambers thy Apothecaries shop: He that soz euerie qualme will take a Heresit, and cannot make two meales, vnlesse Galen be his Gods god: shall be sure to make the Whistion rich, & himselfe a begger: his bodie will neuer be without diseases, and his purse euer without monie.

Be not too lauish in giuing almes, the charitie of this Countrey, is God helpe thee: and the courtesie, I haue the best wine in towne soz you.

Liue in the Countrey, not in the Court, where neither grasse will grow, noz mosse cleaue to thy hailes.

Thus hast thou if thou canst vse it, the whole wealth of the world, and he that cannot follow god counsell, neuer can get commoditie. I leaue thee moze, than my Father left me, soz hee dieng gaue me great wealth, without care how I might keepe it, & I giue thee god counsell, with all meanes how to get riches. And no doubt, what so is gotten with wit, will be kept with warines, and encreased with wisdom.

God blesse thee, and I blesse thee: and as I tender thy safetie, so God deale with my soule.

Callimachus was stroken into such a maze at this his fathers last Will, that he had almost lost his former wit: and being in an extreame rage, renting his cloathes and tearing his haire, he vttered these wordes.

So this the nature of a father to deceine his sonne, soz & part of crabbed age, to delude credulous youth: Is the death bed, which ought to be the ende of deuotion, become the beginning of deceit? Ah Callander, friend I cannot tearme thee, seeing thee so vnkinde, and Father I will

will not call thee, whom I finde so vnnaturall.

Who so shall heare of this vngatefulnesse, will rather lament thy dealing, than thy death, and mervaile that a man affected outwardly with such great grauitie, should inwardly be infected w so great guile. Shall I then shew the duetie of a child, when thou hast forgotten the Pat-
ture of a Father? No, no, for as the Torch turned down-
ward, is ertinguished with the selfe same ware, which
was the cause of his light: so Paturre turned to vnkind-
nesse, is quenched by those meanes it should be kindled,
leaving no branch of loue, where it found no roote of hu-
manitie.

Thou hast caried to thy grate more gray haire, than
yeares: and yet more yeares than vertues. Couldst thou
vnder the Image of so puerile holinesse, harbour the ex-
presse patterne of barbarous crueltie? I see now, that as
the canker sonest entred into the white Rose, so corrup-
tion doth easeliest crape into the white head.

Would Callimachus could as well digest thy malice
with patience, as thou didst disguise it with craft, or wold
I might either burie my care with thy carcasse, or that
thou hadst ended thy desame with thy death. But as the
hearbe Moly hath a floure as white as snow, and a roote
as blacke as inke, so age hath a white head, shewing pie-
tie: but a blacke heart, wellying with mischief. Where-
by I see that olde men are not onelyke vnto olde Trees,
whose barkes seemeth to be sound, when their bodies are
rotten.

I wil mourne, not that thou art now dead, but because
thou hast lyued so long: neither doe I waere to see thee
without breath, but to finde thee without monie. In need
of coyne, thou hast lesse me counsaile: O politique olde
man! Didst thou learne by experience, that an edge can
be any thing woorth, if it haue nothing to cut, or that Pi-
ners could worke without mettalle, or wisdoms thine
without wherewith.

What

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What anaileth it to be a cunning Lapidarie, and haue no stones: or a skilfull Pilot & haue no ship: or a thristie man, and haue no monie: Wisedome hath no mint, Counsell is no copner. He that in these daies seeketh to get wealth by wit, without friends, is lyke vnto him, that thinketh to buye meate in the market, for honestie, without money: which thriueth on either side so well, that the one hath a wittie head, and an emptie purse, the other a godlie minde, and an emptie bellie.

¶ Yea, such a world it is, that Gods can doe nothing without gold, and who of moze might: no: Princes anie thing without gistes, and who of moze maiestie: no: Philosophers anie thing without gylte, and who of moze wisdom: For as among the Aegyptians, there was no man esteemed happie, that had not a beaust ful of spots, so amongst vs, there is none accounted wise, that hath not his purse full of golde. And hadst thou not loued monie so well, thou wouldest neuer haue lined so warily, and died so wickedly, who either burieng thy treasure, dost hope to make it in Hell, or borrowng it of the Diuell, hast rendered him the whole, the interest whereof, I feare me, commeth to no lesse, then the price of thy soule.

But whether art thou carried Callimachus, rage can neither reduce thy fathers life, no: recover his treasure. Let it suffice thee, that he was unkind, and thou vnfortunate: that he is dead and heareth thee not, that thou art a line and profitest nothing.

But what, did my father thinke, that so much wealth would make me proud, and feared not so great miserie would make me desperate: Whilest he was beginning a fresh to renew his complaints, & reuile his parents, his kinsfolke assembled, who caused him to brydle his lawlesse tongue, although they interuailed at his piteous tale. For it was well known to them all, y^e Callander had moze monie then halfe the Countrey, and loued Callimachus better.

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better then his owne selfe.

Callimachus by the importunitie of his allies, repressed his rage, setting order for all things requisite for his Fathers funeralls, who being brought with due reverence vnto the grave, he retourned home, making a short Inuentorie to his Fathers long Will. And having made ready money of such moueables as were in his house, put both them and his house into his purse, resolving now with himselfe in this extremitie, either with the hazarde of his labour to gaine wealth, or by misfortune to seke death, accompting it as greates shame to liue without traualle, as grieft to be left without treasure, and although he were earnestly intreated, as well by good profers of gentle pers wasions to weane himselfe from so desolate, or rather desperate lyfe, he would not hearken eyther to his owne commodities or their counsellles: For saying (sayde he) I am lesse heire to all the worlde, I meane to execute my authoritie, and claime my landes in all places of the worlde. Who nowe so rich as Callimachus? Who had as manie reuenues euery where as in his owne Countrey? Thus being in a readynesse to departe, apparayled in all colours, as one fit for all companies, and willing to see all Countreys, iourneyed thither: fourre dayes verie deuoutly lyke a Pilgrime, who straggling out of his path waye, and somewhat wearie, not bled to such daye labours, rested himselfe vpon the side of a liuer streame, euen almost in the grissing of the Evening, where thinking to steale a nappe, begonne to close his eyes. As he was thus betwixt slumbering and waking, he heard one cough piteously, which caused him to start; and seeing no creature, he searched diligently in euery bush, and vnder euery shrubbe, at the last he lyghted on a litle caue; where thrusting in his head, more bolse then wise, he espyed an olde man cladde all in graie, with a head as white as Alabaster, his hoarie bearde hanging downe well nere to his knees, with

*Callimachus
1. 1. 1.*

C.

him

Euphues and his England.

him no earthly creature, sauing onely a Spouse sleeping in a Cats eare.

Ouer the fire this good olde man late, leaning his head, to looke into a little earthen vessell which stode by him. Callimachus delighted more then abashed at this strange sight, thought to see the manner of his host, before he would be his guest.

This olde man immediatlye took out of his pot certaine rootes, on the which he sette hungerlye, hauing no other drinke then faire water. But that which was most of all to be considered & noted, the Spouse and the Cat fell to their victualls, being such reliques as the olde man had left, yea, and that so louingly, as one would haue thought them both married, iudging the Spouse to be very wise, & the Cat very tame.

Callimachus coulde not restraîne laughter to beholde the solempne feast, at the voyce whereof the olde man arose, and demanded who was there: vnto whom Callimachus aunswered: Father, one that wisheth thee both greater chere, and better seruantes: vnto whome hee replied, shoaring vp his eyes, by his sonne, I accompt the chere god which mainteineth health, and the seruantes honest, whome I finde saythfull. And if thou neither thinke scoyne of my companie nor my Cell; enter & welcome, the which offer Callimachus accepted with great thanks, who thought his lodging would be better then his supper.

The next morning the olde man being verie inquisitiue of Callimachus what he was, where he dwelt, and whether hee would, Callimachus discoursed with him in perticulers, as before, touching his Fathers death, and despite, against whom he vttered so many bitter and burning wordes, as the olde Hermites eares gloed to heare them, and my tongue would blister if I should vtter them.

Pooreouer he added, that hee was determined to take aduen-

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aduentures in strange lands, and either to fetch the golden fleece by traualle, or susteine the force of fortune by his owne wilfull folly.

Now Philautus, thou shalt vnderstande, that this olde Hermit, which was named also Cassander, was brother to Callimachus. Father, and Vncle to Callimachus, vnto whom Cassander had befoze his death, conueyed the summe of ten thousand poundes, to the vse of his sonne in his most extremitie and necessitie, knowing or at the least foreseeing that his young Colt will neuer beare a white mouth without a hard Bzle. Also he assured himselfe, that his brother so little tendered monie being a professed Hermit, and so much tendered and esteemed Callimachus, being his nere kinsman, as he put no doubt to stand to his deuotion.

Cassander this olde Hermit hearing it to be Callimachus his nephew, and vnderstanding of the death of his brother, dissembled his griefe, although he were glad to see things happen out so well, and determined with himselfe to make a Collin of his young Nephew, vntill he had bought wit with the price of his was, wherefoze he assaied first to stay him from traualle, and to make some other course moze fit for a Gentleman. And to the intent saye he, that I maye perswade thee, giue eare to my tale. And this is the tale Philautus that I promised thee, which the Hermit sitting now in the Sunne, beganne to viter to Callimachus.

When I was young as thou now art, I neuer thought to be olde, as now I am, which caused lustie blood to attempt those thinges in youth, which aking boanes haue repented in age. I had one onely Brother, which also bore my name, being both borne at one time, as Twinnes, but so farre disagreing in Nature, as had not as well the respect of the inst time, as also the certaintie and assurance of our Mothers

C. ii.

Booke ii.

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fidelitie, perswaded the woꝛlde we hadde one Father :
It woulde verye hardlye haue bene thought, that such
contrarie dispositions coulde well haue bene hadde in
one wombe, oꝛ issued from ones loynes. Yet as out of
one and the selfe same roote, commeth as well the wilde
Olyue, as the swete, and as the Palme Persian Fig-tree
beareth as well Apples as Figges : so our Mother thrust
into the woꝛld at one time, the blossome of grauitie and
lightnesse.

We were nurled both with one teate, where my bro-
ther sucked a desire of thrift, and I of threst, which eu-
dentlye sheweth, that as the breath of the Lyon inge-
nereth as well the Serpent as the Ant, and as the selfe
same deaw foꝛceth the earth to yeelde both the Darnell
and Wheat, oꝛ as the Easterly winde maketh the blos-
somes to blast, and the budbes to blowe, so one wombe
nourisheth contrarie wittes, and one milke diuers man-
ners, which argueth some thing in Nature, I knowe not
what, to be meruailous, I dare not say monstrous.

As we grew olde in yeares, so began we to be moꝛe
opposite in opinions : he graue, I gaye : he Audi-
ous, I carelesse : he without mirth, and I without mode-
stie.

And verily had we resembled each other, as little in fa-
uour, as we did in fancie, oꝛ disagreed as much in shape as
we did in sence, I know not what Dedalus woulde haue
made a Labozinth foꝛ such monsters, oꝛ what Appelles
could haue coloured such misshapes.

But as the Painter Tamantes could in no way expresse
the griefe of Agamemnon, who saue his onely daugh-
ter sacrificed, and therefore diewe him with a vale ouer
his face, whereby one might better conceiue his an-
guish, then he coulde it : so some Tamantes seeing vs,
woulde be constrained with a Curtaine to shadowe that
deformitie, which no counterfaite could portraie linelye.
But Nature recompensed the similitude of mindes,
with

with a Sympathy of bodies, for we were in all parts one
 so-like the other, that it was hard to distinguish either in
 speech, countenance, or height, one from the other, saving
 that either carried the motion of his minde in his man-
 ners, and that the affections of the heart, were betrayed by
 the eyes, which made vs known manifestly. For as two
 Rubies be they neuer so like, yet if they be brought to-
 gether one sheweth the other, so we being close one to
 the other, it was easely to imagine by face, whose vertue
 deserved most fauour, for I could neuer see my brother,
 but his grannie would make me blash, which caused me
 to resemble the *Whit*, who neuer sheweth in the compa-
 nie of the *Sightingale*. For whilst my brother was in
 presence, I durst not presume to talke, least his wisdome
 might haue checked my wisdome: such like to *Rosci-
 us*, who was alwayes dumb when he dined with *Cato*.
 Our father being on his death bed, knew not whom to
 ordaine his heire, being both of one age: to make both,
 would be as he thought vniuersal: to appoint but one,
 were as he knew inuicible: to deuide equally, were to
 haue no heire: to impart more to one then to the other,
 were partialitie: to disherite me of his wealth, whome
 Nature had disherited of wisdom, were against reason:
 to barre my brother from golde, whome God seemed to en-
 dowe with graces, were flat impietie: yet calling vs before
 him, he desired with watris eyes these wordes.

Were it not my sorrowes, that Nature woortheth more
 in me, then Justice, I should disherite the one of
 you, who promisseth by his follie to spende all, and leaue
 the other nothing, whose wisdome seemeth to purchase
 all things. But I well know, that a bitter roote is amen-
 ded with a sweet graft, and cracked trees proue good can-
 nockes, and wilde grapes make pleasant wine.

Which perswadeth me, that thou (pointing to me) wilt
 in age repent thy youthlic affections, and learne to dyt.

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well, as thou hast lived wantonly. As for this (laying his hande on my brothers heade) although I see more then commonly in anie of thy yeares, yet knowing that those that giue themselves to be bewitcht, are oftentimes so bewitcht, that they forget thurst; whereby the old saying is verified, that the greatest Cleargies, are not the wisest men, who digge still at the roote, while others gather the fruits, I am determined to helpe thee forward, least hauing nothing, thou desire nothing, and so bee accounted as no bodie. We hauing thus sarr, called for two bagges; the one full of golde, the other stuffed with writings, and casting them both into vs, said this: Where my sonnes, decide all, as betwixt you it shall be best agreed, and so renoued by his ghost with a pitifull grone.

My brother as one that knew his own god & my humour, gaue me leave to chuse which bagg I liked: at the choyce, I made no great curiositie, but snatching the golde let goe the writings, which were as I knew, Euidences for land, Obligations for debt, so heauie for me to carie, who determined (as now thou dost Callimachus) to seek adventures, my purse now swelling with a timorie, I thought to search all countries for a ramedie, & sent many golden Angells into euerie quarter of the world, which neuer brought newes againe to their master, being either soared into heauen, where I cannot fetch them, or sunke into hell for pride, where I meane not to follow them: This life I continued the space of xliii. yeares, untill I had visited and viewed euery country, and was a stranger in mine owne: but finding no treasure to be wrapp'd in trauell, I returned with more vices, then I went forth with pence, yet with so good a grace, as I was able to sinne both by experience and apothecie, vs framing me to the one, and the countries to the other. There was no crime so barbarous, no murther so bloody, no oath so blasphemous, no vice so execrable, but that I could readily recite, where I learned it, and by rote repeat the peculiar.

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nor the vaine pleasures of the world could draw me, nei-
ther shall anie thing but death.

Then my good Callimachus, recozd with thy selfe the
inconueniences that come by trauailing, when on the
Seas euerie storme shall threaten death, and euerie calme
a daunger, when either thou shalt be compelled to worde
others as a Deuile, or feare to be deuor'd of others as a
Perchmount, when at all times thou must haue the backe
of an Ass to beare it, and the snout of a Swine, to save
nothing, thy hand on thy cap to shew reuerence to euerie
rascall, thy purse open to be prodigal to euerie Boze, thy
sword in thy sheath, not once daring either to strike or
ward, which maketh me thinke, that traualers are not
onely framed not to commit injuries, but also to take
them. Learne Callimachus of the bird Acanthis, who be-
ing bred in the thistles, will liue in the thistles, and of the
grasshopper, who being sprung of the grasse, wil rather die
than depart from the grasse. I am of this minde with
Homer, that as the Snaille that crept out of hir shel, was
turned eelstone into a Load, and thereby was forced to
make a shole to sit on, disdaining hir owne house: so the
Trauailer that straglet from his owne countrie, is in
short time transformed into so monstrous a shape, that he
is faine to alter his mansion with his manners, and to
liue where he can, not wher he would. What did Vlisses
wily in the middell of his traualing, but onely to see the
smoake of his owne Chimney? Did not all the Romanes
saye, that he that wandred did nothing els but heape sor-
rowes to his friends, and shame to himselfe? And resem-
bled those that seeking to light a linke, quenched a lampe,
imitating the barbarous Gothen, who thought the roses
in Alexandria, sweeter than the Railons in Barbarie: In
my opinion it is a homelie kinde of dealing to preferre
the courtesie of those he neuer knew, before the honestie
of those among whom he was borne: he that cannot liue
with a groate in his owne Countrie, shall neuer enioy a
pennie

pennie in an other nation. Little doest thou know Callimachus, with what woode traualers are warmed, who must sleepe with their eyes open, least they be slaine in their beddes, and wake with theyr eyes shut, least they be suspected by their lookes, and eate with their mouthes close, least they be poisoned with their meates. Where if they ware wealthie, thou shalt be enuid, not loved: If poore, punished, not pitied: If wise, accounted espialles: If foolish, made vjudges. Euerie Gentleman will be thy peere, though they be noble, and every peasant thy Lord if he be gentle. Wee therefore that leaueth his owne house to seeke aduentures, is like the Quail that forsaketh the Malowes to eate Hemlocke, or the Flie y^e Shunneith the Rose, to light in a cowshard.

So Callimachus, there will no Polle sicke to y^e stone of Sisiphus, no grasse hang on the heales of Mercurie, no butter cleaue on y^e bread of a traualer. For as the Eagle at every flight loseth a feather, which maketh her bald in her age: so the traualer in euerye Countrie loseth some piece, which maketh him a begger in his youth, buyeng that with a pound, which he cannot sell againe for a penne, Repentaunce. But why goe I about to dissuade thee from that, which I my selfe followed, or to perswade thee to that which thou thy selfe fliest? My graye haire is lyke vnto a white Frost, thy redde blond not vnlike vnto a hot fire: so that it cannot be, that eyther thou shouldest follow my counsell, or I allow thy conditions: such a quarrell hath there alwayes bene betwene the graue and the cradle, that he that his young thinketh the olde man fond, & the olde knoweth the young man to be a foole. But Callimachus, for the towardnesse I see in thee, I must needs loue thee, and for thy forwardnesse, of force counsell thee: & do in the same sorte, as Phoebeus did y^e daring boy Phaeton, Thou goest about a great matter, neither fit for thy yeres being very young, nor thy profit being lest so poore, thou desirest y^e which thou knowest not,

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neither can any perforce that which thou seemest to promise. If thou couest to trauaile straunge countries, search the Spas, there shalt thou see much, with great pleasure and small paines, if to be conuersant in all Courtes, read histories, where thou shalt vnderstand both what the men haue bene, and what their manners are, and me thinketh there must be much delight, when there is no danger. And if thou haue any care either of the greene bud which springeth out of the tender stalke, or the timely fruite, which is to growe of so good a roote, seeke not to kill the one, or hasten the other: but let time so worke, that grafts may be gathered on the tree, rather then stickes to burne. And so I leaue thee, not to thy selfe, but to him that made thee, who guide thee with his grace, whether thou goe as thou wouldest, or farrie at home as thou shouldest.

Callimachus obstinate in his fond conceit, was so far from being perswaded by this olde Hermit, y^e he rather made it a greater occasion of his pilgrimage, and with an answer betwene scozning & reasoning, he replied thus.

Father or friende (I knowe not verie well howe to tearme you) I haue bene as attentiuē to heare your good discourse, as you were willing to utter it: yet me thinketh you deale meruailously with youth, in seeking by sage counsell to put graye haire on their chins, before nature hath giuen them almost anye haire on theyr heades: wherein you haue gone so farre, that in my opinion, your labour had bene better spent in trauailing where you haue not liued, then in talking where you cannot bee beleued. You haue bene a trauailer, and tasted nothing but sorrowe, therefore whosoever trauaileth, shall eate of the same sawce: an Argument it is, that your fortune was ill, not that others should be as bad, and a warning to make you wise, not a warning to proue others vnfortunate. Shall a Souldier that hath receiued a skarre in the battaile, giue out that all warriours shall bee maimed: Or the Merchant that hath lost by the Seas, be

a cause that no other shoulde venture, or a traualer that hath sustained harme by sinister fortune, or bene infected by his owne folly, dissuade all Gentlemen to rest at their owne home, till they come to their long home: Why then let all men abstaine from wine, because it made Alexander tipsie, let no man loue a woman, for that Tarquine was banished: let not a wise man play at all, for that a foole hath lost all, which in my minde would make such medly, that we shoulde be enforced to leaue things that were best, for feare they may be bad, and that were as fond as not to cut ones meat with that knife that an other hath cut his finger. Things are not to be iudged by the event, but by the ende, nor traualing to be condemned by yours or manies unlucky successe, but by þe common & most approued wisdom of those that can better shew what it is then I, and will better speake of it then you doe.

Where you alleadge Vlysses, that he desired nothing so much, as to see the smoake of Ithaca, it was not because he loued not to trauaile, but that he longed to see his wife after his trauaile: and greater commendation brought his trauaile to him, then his wit: the one taught but to speake, the other what he shoulde speake. And in this you turne the point of your owne booke into your own bosome. Vlysses was no lesse esteemed for knowledge he had of other countries, then for the reuenewes he had in his owne, and where in the end you seeme to refer me to the viewing of Pappes, I was neuer of þe minde to make my ship in a Painters shoppe: which is like those, who haue great skil in a wooden Globe, but neuer behold the Skie. And he þe seeketh to be a cunning traualer by seeing þe Maps, and an expert Astronomer by turning the Globe, may be an Apprentice for Appelles, but no Page for Vlysses.

Another reason you bring, that traualing is costlye, I speake for my selfe: For that hath litle to spende,

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hath

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bath not much to lose, and he that bath nothing in his owne Countrie, cannot haue lesse in any.

Would you haue me spend the flowre of my youth, as you do the withered race of your age? can the faire bloud of youth creepe into the ground, as it were frost bitten? No father Hermit, I am of Alexanders minde, if there were as many woꝝlde, as there be cities in the woꝝlde, I would neuer leaue vntil I had seene all y^e woꝝlde, & each citie in euery woꝝlde. Therfoꝝe to be short, nothing shall alter my minde, neither pennie noꝝ Pater noster.

This olde man seeing him so resolute, resolved to let him depart, and gaue him his farewell.

M^y god sonne, though thou wilt not suffer me to persuade thee, yet shalt thou not let me to pitie thee: yea, and to pray foꝝ thee: but the time will come when comming home by waꝝping crosse, thou shalt confesse that it is better to be at home in the caue of an Hermit, then abzoade in the Court of an Emperour, and that a crust with quietnesse, shall be better then Quailles with vnrest. And to y^e end thou maist pꝛoue my sayengs as true, as I know thy selfe to be wilfull, take the paines to returne to this poꝝe Cell, where thy fare shall be amended, if thou amend thy fault, and so farewell.

Callinmachus courteously toke his leaue and went his way: but we will not leaue him till we haue him againe at the Cell, where we found him.

N^{OW} Philautus and Gentlemen all, suppose y^e Callinmachus had as ill fortune, as euer had any, his mind infected with his body, his time consumed with his treasure: nothing wonne, but what he cannot lose, though he woulde, miserie. You must imagine (because it were too long to tell all his iourneys) that he was Sea sicke, (as thou beginnest to be Philautus) that he hardely escaped death, that he endured hunger and colde, heate without drinke, y^e he was entangled with women, entrapped, deceived,

deceiued, that euerie stole he safe on, was peniles bench, that his robes were rags, that he had as much néede of a Chyrurgian as a Phisition, and that thus he came home to the Cell, and with shame and sorow began to saie as followeth.

Finde too late, yet at length, that in age there is a certaine foresight, which youth cannot search, and of a kinde of experience, unto which, vnripened yeares cannot come, so that I must of necessitie confesse, that youth neuer raineth well, but when age holdeth the bzidle (you see my good father) what I would saie by outward shew, and I néede not tell what I haue tryed, because before you tolde me I should finde it: this I saie, that what soeuer miserie happened either to you or anie, the same hath chaunced to me alone, I can say no moze, I haue tried no lesse.

The olde Hermit glad to see this ragged Colt returned, yet grieved to see him so tormented, thought not to adde sower words to augment his sharpe woes, but taking him by the hande and sitting downe, began after a solempne manner, from the beginning to the ende, to discourse with him of his fathers affaires, even after the sort that before I rehearsed, and deliuered vnto him his monie, thinking now that miserie would make him thristie, desiring also, that as well for the honour of his Fathers house, as his owne credit, he would returne againe to the Gloucester, and there be a comfort to his friends, and a release to his poore neighbours, which would be moze woorth then his wealth, and the fulfilling of his Fathers laste Will.

Callimachus not a little pleased with this tale, & I think not much displeased with the golde, gave such thanks, as to such a friend appertained, and following the counsaile of his vnckle, which euer after he obeyed as a commaundement, he came to his owne house, liued long with

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great wealth, and as much worship, as anie one in Sey-
run, & whether he be now liuing I know not, but whe-
ther he be or no, it killeth not.

Now Philautus, I haue tolde this tale to this ende,
not that I thinke trauailing to be ill, if it be vsed well,
but that such aduice be taken, that the horse carie not his
owne bridle, nor youth rule himselfe in his own conceits.
Besides that, such places are to be chosen, wherein to in-
habit, as are as commendable for vertue, as buildings:
where the manners are moze to be marked, then the men
scene. And this was my whole drift, either neuer to tra-
uaile, or so to trauaile, as although the purse be weake-
ned, the mind may be strengthened. For not he that hath
sene most countries is most to be esteemed, but he that
learned best conditions: for not so much are the scituati-
on of the places to be noted, as the vertues of the per-
sons. Which is contrarie to the common practise of our
trauailers, who goe either for gaine, and returne without
knowledge, or for fashion sake, & come home without pi-
etie: whose estates are as much to be lamented, as their
follies are to be laughed at: this causeth youth to spende
their golden time, without either praise or profit, preten-
ding a desire of learning, when they onely follow loyfe-
ring. But I hope our trauaile shall be better employed,
seeing vertue is the white we shoot at, not vanitie, neither
the English tongue (which as I haue heard is almost bar-
barous) but the English manners, which as I thinke, are
most precise. And to thee Philautus I beginne to adzeffe
my speech, hauing made an end of my Hermits tale, and
if these few precepts I giue thee be obserued, then doubt
not, but we both shall learne that, we best like. And these
they are.

A thy comming into England, be not too inquisitiue of
newes, neither curious in matters of state: in assem-
blies aske no questions, either concerning manners, or
men. Be not lauish of thy tongue, either in causes of
waight.

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waight, least thou shew thy selfe an espiall: or in wanton
talks, least thou proue thy selfe a foole.

It is the nature of that countrie to list strangers: eue-
ry one that shaketh this by the hand, is not ioynd to thee
in heart. They thinke Italians wanton, and Grecians sub-
till: they will trust neither, they are so incredulous, but
vndermine both, they are so wise. We not quarrellous for
euerie light occasion, they are impatient in their anger of
anie equal, redie to reuenge an iniurie, but neuer wont to
profer any: they neuer fight without prouoking, & once
prouoked, they neuer cease. Beware thou fall not into the
snares of loue, the women there are wise, the men crafty:
they will gather lons by thy looks, and picke thy minde
out of thy hands. It shall be there better to heare what
they saie, then to speake what thou thinkest: they haue
long eares, and short tongues, quicke to heare, and slowe
to offer: broad eyes and light fingers, readie to espie and
apte to strike. Euerie straunger is a marke for them to
shote at: yet this must I say, which in no countrie I can
tell the like, that it is as seldome to see a straunger abused
there, as it is rare to see anie well vsed els where: yet
presume not too much of the courtesies of those, for they
differ in natures, some are hot, some colde, one simple, an-
other wilie, yet if thou vse few words, & faire speeches,
thou shalt command anie thing thou standest in neede off.

Touching the scituation of the soyle, I haue read in my
 studie, which I partly beleue (hauing no worke Authour
than Caesar) yet at my comming, when I shall conferre
the things I see, with those I haue read, I will iudge ac-
cordingly. And this haue I heard, that the inner part of
Britaine is inhabited by such as were bozne & bred in the
Isle, and the Sea-coast by such haue passed thither out
of Belgicke to search booties, and to make warre. The
countrie is mervailously replenished with people, and
ther be manie buildings, almost like in fashion to the build-
ings of Gallia, there is great store of Cattell, the corne
they

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they vse, is either of Brasse, or els rings of yron, sised at a certaine weight in stade of monse. In the inner partes of the Realme groweth Tinne, and in the Sea Coast groweth yron. The Brasse that they occupie, is brought in from beyond sea. The aire is moze temperate in those places, than in Fraunce, and the colde lesser. The Iland is in fashion thre cornered, whereof one side is towarde Fraunce, the one corner of this side which is Kent, where for the most part Ships ariue out of Fraunce, is in the East, and the other nethermore, is towards the South: This side containeth about fise hundred miles. Another side lieth toward Spaine, and the Sunne going downe, on the which side is Ireland, lesse than Britaine, as is supposed by the one halfe: but the cut betwene them, is like the distanse that is betwene Fraunce & Britaine. In the midst of this course, is an Iland, called Man: the length of this side, is (acording to the opinion of the Inhabiters) seuen hundred miles. The third side is Northward, & against it lieth no lande, but the point of that side, butteth most vpon Germanie. This they esteeme to be eight hundred miles long: & so the circuit of the whole Ilande, is two thousand miles. Of all the Inhabitaunts of this Isle, the Kentishmen are most ciuilest, the which countrie marcheth altogether vpon the Sea, & differeth not greatly from the manner of Fraunce. They that dwell moze in the hart of the Realme, sow cozne, but liue by milke and flesh, and cloath themselves in leather. All the Britaines doe die themselves with woad, which setteth a blewish colour vpon them: and it maketh them moze terrible to beholde in battaile. They weare their haire long & shane all parts of their bodie, sauing the head and the vpper lippe. Diuers other vses and customes among them, as I haue read Philautus: But whether these be true or no, I will not saie: for me thinketh an Iland so well gouerned in peace then, and so famous in victories, so fertile in all respects, so wholesome and populous, must needs
in

in the tearme of a thousand yeares be much better, and I beleue we shall finde it such, as we neuer read the like of any, untill we arrive there, we will suspend our iudgements: yet doe I meane at my returne from thence, to drawe the whole discription of the Lande, the customes, the nature of the people, the state, the gouernement, and whatsoeuer deserueth either meruaile or commendation.

Philautus not accustomed to those narrowe seas, was moze ready to tell what wood the ship was made of, then to aunswere to Euphues discourse: yet betwene waking and winking, as one halfe sicke, and somewhat sleepe, it came in his braines, and wered thus.

In faith Euphues thou hast tolde a long tale, the beginning I haue forgotten, the middle I vnderstande not, and the ende hangeth not together: therefore I cannot repeate it as I woulde, nor delight in it as I ought: yet if at our arrivall thou wilt renew thy tale, I will rubbe my memory: in the meane season woulde I were epyther againe in Italy, or now in England, I cannot brooke these Seas, which prouoke my stomacke soze. I have an appetite, it were best for me to take a nap, for euery word is brought forth with a now.

Euphues replied. I cannot tell Philautus whether the Sea make thee sicke, or the that was borne of the Sea: if the first, thou hast a queasie stomacke: if the later, a wanton desire. I well beleue thou remembrest nothing that may doe thee good, nor forgettest anye thing, which can doe thee harme, making moze of a soze then a plaister, and wishing rather to be curst then cured, wherein thou agreest with those, which hauing taken a surfet, like the meanes rather to sleepe then purge, or those y^e hauing the greene sicknesse, and are brought to deathes doze, followe their owne humour, and refuse the Physitions remedie. And such Philautus is thy disease, who pining in thine owne follie, choicest rather to perishe in loue, then to liue in wisdom, but whatsoeuer be the
cause,

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cause, I with the effect may answer my friendly care : the doubtlesse thou shalt neither die being sea sick, or boat being loue sicke, I would the sea could as well purge thy minde of fond conceites, as thy bodie of grosse humours. Thus ending, Philautus againe began to vige.

Without doubt Euphues thou dost me great wrong, in seeking a skar in a smooth skin, thinking to stop a vaine where none is opened, & to cast loue in my teeth, which I haue alreadye spit out of my mouth, which I must needs thinke proceedeth rather for lacke of matter, then any good meaning, else wouldst thou neuer harpe on that string which is burst in my heart, & yet euer sounding in thy eares. Thou art like those that procure one to take Physicke before he be sicke, & to apply a searecloth to his bodie, when hee feeleth no ach, or a vomit for his surfet, when his stomacke is emptie. If euer I fall to mine olde Blas, I must put thee in þ fault þ talks of it, seeing thou didst put me in the minde to thinke of it, whereby thou seemest to blowe the coale, which thou wouldst quench, setting a teene edge, where thou desirest to haue a sharpe point, imping a feather to make me flie, when thou oughtest rather to cut my wing, for feare of soaring.

Lucilla is dead, and she upon whom I gesse thou harpest is forgotten, the one not to bee redembred, the other not to be thought on. When god Euphues tying not a horse on the withers with a false saddle, neither imagine what I am by my thoughts, but by mine own doings: so shalt thou haue me both willing to followe god counsell, and able hereafter to giue thee comfort. And so I rest halfe sleepe with the Seas.

With this aunswere Euphues held himselfe content, but as much wearied with talke, as the other was with trauaile, made a pillow of his hande, and there let them both sleepe their fill, and dreame with their fantasies, vntill either a stozme cause them to wake, or theyr harde beds, or their iourneyes end.

Thus

cc Thus for the space of an eight weeks Euphrates & Philautus sailed day & night, from their first shipping betwene both diuerse speeches were uttered, which to recite were nothing necessarie in this place, and waiping the circumstances, scarce expedient: what tempestes they indured, what strange sights in the Element, what monstrous fishes were seen, howe often they were in daunger of drowning, in feare of boyding, howe locarie, howe sicke, howe angrie, it were tedious to write, for that whosoever hath read of trauiailing, or hath himselfe bled it, can sufficiently gesse what is to be saide. And this I leave to the iudgement of those that in the hightourne have spent theyr time from Naples to England, for if I should saie more then others haue wien, I might be thought too poetically, if lesse, partiall. Therefore I omit the wonders, the Rocks, the markes, the goulfes, and whatsoeuer they passed, or saue least I should trouble diuerse with things they know, or may shame my selfe with things I know not. Yet this suffice, that they are safely come within a kenne of Douer, which the spallier espieng, with a cherefull voice waking them, began to utter these words vnto them.

Gentlemen and friends, the longest Summers daye hath his euening. Vlysses arriveth at last, and rough windes in time bring the Shippe to safe Road. We are now within foure houres sailing of our Haven, and as you will thinke, of an earthlie Heauen. Ponder white Cliffes, which easily you may perceiue, are Douer hilles, wherevnto is adioyning a strong and famous Castle, into the which Iulius Cesar did enter, where you shal biew many goodly monumentes, both strange and ancient. Therefore pull up your heartes, this merrie winde will immediatly bring vs to an easie baite.

Philautus was glabbe he slept so long, and was awaked in so good time, being as locarie of the Seas, as he

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that neuer bled them. Euphues not long without of his good
newes, began to shake his eares; and was soon apparat-
led. To make short, the windes were so favourable, the
Mariners so skillfull, the way so short, that I feare me
they will larme before I can describe the manner howe,
and therefore suppose them now in Dover Towne, in
the noble Ile of England, somewhat benighted, and more
apt to sleepe then suppe, yet for manners sake they enter-
teined their Master, and the rest of the Merchants & Mar-
riners, where hauing in due time both received their tra-
uailes past, and ended their repast, euery one went to his
lodging, where I will leaue them soundly sleeping, untill
the next day.

The next daye they spent in viewing the Castell of
Douer, the Pyre, the Cliftes, the Road, and Towne, re-
ceiuing as much pleasure by the sight of ancient mo-
numentes, as by their curious entertainement; and lesse
praising the persons for their good minde, then the place
for their goodly buildings: and in this sort they refreshed
themselves thre or foure daies, untill they had digested &
leas, & recouered againe their healths, yet so warlike they
behaued themselves, as they were neuer heard, either to
enquire of any newes, or point at any fortresse, beholding
the halwarke with a slight and carelesse regard, but the
other places of peace with admiration. Followe it were to
shew what they sawe; seeing hereafter in the description
of England, it shall most manifestly appeare. But I will
set them forward in their iourney, where now within
this two houres we shall finde them in Caunterburie.

Travailing thus like two Pilgrimes, they thought
it most necessarie to direct their steppes towarde Lon-
don, which they heard was the most royall seate of the
Queene of England. But first they came to Caunterbu-
rie, an olde Citie, somewhat decayed, yet beautifull to
beholde, most famous for a Cathedrall Church, the be-
rige Parische whereof strooke them into a maze, where

They saw many monuments, and hard tel of greater, than either the eye saw, or easie would beleue. After they had gone long, seeing themselves almost benighted, determined to make the next house their Inn, and espieng in their waye even at hand, a verie pleasant garden, betwixt nere, where they sawe a comely olde man, as busie as a Bee, among his Bees, whose countenance betwaxed his conditions: this aunient Father, Euphues greeted in this manner,

Father, if the courtesie of England, be aunswerable to the custome of Pilgrimes, then will the nature of the countrie, excuse the boldnesse of straungers: our request is, to haue such entertainment, being almost tired with trauaile, not as diners haue for acquaintance, but as all men haue for their money, which courtesie if you graunt, we will euer remaine in your debt, although euertie wake discharge our due: and rather we are importunate, for that we are no lesse delighted with the pleasures of your garden, then the sight of your grauitie. Vnto whom the olde man said.

Gentlemen, you are no lesse I perceiue by your manner, & you can be no more being but men, I am neither so vn courteous to mislike your request, nor so suspicious to mistrust your truthes, although it be no lesse perillous to be secur, than perillous to be curious. I keepe no bidualling, yet is my house an Inn, & I an host for euertie honest man, so farre as they with courtesie will, and I may with abillitie. Your entertainment shall be as small for chere, as your acquaintance is for time, yet in my house, you may happely find, some one thing cleanly, no thing courtly: for that wisdometh things necessarye, not superfluous: & age seeketh rather a Spodicum for sustentance, then feasts for surfeits. But vntill something may be made readie, might I be so bold as to saye

as Euphues.

End.

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your names, countries; & the cause of your Pilgrimages, wherein if I shall be more inquisitive: than I ought; let my rude birth satisfie my bolde request, which I will not vige, as one infortunate (I might saie) impudent.

Euphues seeing this fatherly and friendly soire (whom we will name Fidus) to haue no lesse inward confession then outward comeliness, coniectured (as well he might) that the proffer of his bounty, noted the noblenesse of his birth, being well assured, that as no Thersites could be transformed into Vlisses, so no Alexander could be couched in Damocles, Thinking therfore now with more care and aduisednesse to temper his talke, least either he might seeme foolish or curious, he answered him in these termes.

God sir, you haue bound vs vnto you, with a double chaine, the one in pardoning our presumption, & other in graunting our petition. Which great and undeserued kindnesse, though we cannot requite with the lyke, yet if occasion shall serue, you shall finde vs hereafter as willing to make amendes, as we are now ready to giue thanks. Touching your demaunds, we are not so vntwise to mislike them, or so vngatesfull to denie them, least in concealing our names, it might be thought for some trespassse, and couering our pretence, we might be suspected of treason. Know you then sir, & this Gentleman my selow is called Philautus, I Euphues: he an Italian, I a Grecian: both I two friends by iust triall, both Pilgrimes by free will. Concerning the cause of our comming into this Ilande, it was onely to glew our eyes to our eares, that we might iustifie those things by sight, which we haue oftentimes with incredible admiration vnderstode by hearing: to wit, the rare qualities as well of the bodye as the minde, of your most dread Soueraigne, & Quene, the byute of & which hath filled euerie corner of & world, insomuch, as there is nothing that moueth either more
matter

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matter or moze meruaille, than hir excellent *Paieftie*, which *Jame* when we saw without comparifon, and almoft aboue credite, we determined to fpend fome part of our time and treafure in the Englifh Court, where if I could finde the report but to be true in halfe, we fhoulde not onely thinke our money and trauaile well employed, but returned with intereft moze than infinite. This is the onely end of our comming, which we are nothing fearefull to vtter, trufting as wel to the curteffe of your countrie, as the equitie of our caufe.

Touching the Court, if you can giue vs anie inftructions, we fhall thinke the euening well fpend: which procuring our delight, can no waie worke your difliking.

Gentlemen (anfwered this old man) if becaufe I entertaine you, you feeke to vndermine me, you offer mee great difcourtefie: you muft needs thinke me very fimple, or your felues very fubtill, if vpon fo fmall acquaintaunce I fhould aunfwere to fuch demaunds, as are neither fo; me to vtter being a fubieft, nor fo; you to know being ftrangers. I keep hines fo; *Wes*, not houfes fo; bufie bodies, (pardon me Gentlemen, you haue moued my patience,) & moze welcome fhall a waspe be to my honie, than a priuite enimie to my houfe. If the rare report of my moft gracious Lady, haue bzought you hither, me thinke you haue done verie ill, to chufe fuch a houfe to confirme your minds, as feemeth moze like a prifon the a palace, wherby in my opinion, you meane to derogate from the worthineffe of the perfon by the vilenes of the place, which argueth your pretences to fauour of mallice, moze than honeft meaning.

They vie to confulte of Ioue, in the Capitoll: of *Cæfar*, in the Senate: of our noble Quene, in hir owne Courte. Befides that, Alexander muft be painted of none but Appelles, nor engrauen of anie but *Lysippus*, nor our Elizabeth fet fwith of euerie one that would

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would in dutie, which are all, but of those that can in skill, which are few: so farre hath Nature overcome Arte, and Grace Eloquence, that the Painter draweth a bayle ouer that he cannot shadowe, and the Orator holdeth a paper in his hand, so; that he cannot utter. But whether am I wandring, rapt farther by deuotion, than I canne wade througth with discretion. Cease then Gentlemen, & know this, that an English-man learneth to speake of men, and to holde his peace of the Gods. Enquire no farther then becometh you, least you heare that which cannot like you. But if you think the time long before your repast, I will finde some talke, which shall breed your delight, touching my Woes.

And here Euphues brake him off, and replied: though not as bitterlie as he would, yet as roundly as he durst, in this manner.

We are not a little sorie sir, not that we haue opened our mindes, but that we are taken amisse, and when we ment so well, to be intreated so ill, hauing talked of no one thing, vnlesse it be of god wil towards you, who we reuerence so; age: and of dutie toward your Soueraigne, whom we meruailed at so; vertue: which god meaning of ours, misconstrued by you, hath bred such a distemperature in our heads, that we are fearefull to praise hir, whom all the world extollet, and suspicious to trust you, whom aboue anie in the world we loued. And whereas your greatest argument is, the basenesse of your house, we thinketh that maketh most against you. Caesar neuer reioyced more, then when he heard, that they talked of his valiant exploit in simple cotages, alleadging this, that a bright Sun shineth in euerie corner, which maketh not the beames worse, but the place better: when (as I remember) Agestilaus sonne was set at the lower ende of the table, and one cast it in his teeth as a shame, he answered: this is the upper ende where I sit, so; it is not the place that maketh the person, but the person that maketh the
the

the place honourable. When it was tolde Alexander that he was much praised of a Miller, I am glad quoth he, that there is not so much as a Miller but loueth Alexander. Among other fables, I call to my remembrance one not long, but apt, and as simple as it is, so fit it is, that I cannot omit it for the oportunitie of the time, though I might overleap it for the baseness of the matter. When all the birds were appointed to meete to talke of the Eagle, there was great contention at whose nest they shuld assemble, euery one willing to haue it at his own home, one preferring the nobilitie of his birth, another the statelynesse of his building: some would haue it for one qualitie, some for another: at the last the Swallowe sayde, they shoulde come to his nest, (being commonlie of filth) which all the birdes disdayning, sayd: Why thy house is nothing else but durte, and therefore aunswered the Swallowe, would I haue talke there of the Eagle: for being the basest, the name of an Eagle will make it the bzauest. And so good Father maye I saye of thy cottage, which thou seemest to account of so homely, that mouing but speech of thy souereigne, it will be more like a court then a cabbin, and of a prison the name of Elizabeth will make it a pallace.

The Image of a Prince stampd in Copper, goeth as curreant: as a Crowe may crye Aue Caesar without any rebuke.

The name of a Prince is like the swart deaw, which falleth as well vpon lowe shrubbes, as high Trees, and resembleth a true glasse wherein the poore may see theyr faces, with the rich, or a clere streame, wherein all may drinke that are drie, not they onely that are wealthy.

Where you adde that we should feare to moue any occasion touching talke of so noble a Prince, truely our reuerence taketh away the feare of suspicion.

The Lambe feareth not the Lion, but the Wolfe: the

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Par.

Euphues and his England.

Partridge dreadeth not the Eagle, but the Hawke: a true and faithfull heart standeth moze in awe of his superiour whom he loueth for feare, then of his Prince whom he feareth for loue. A cleere conscience needeth no excuse, nor feareth any accusation. Lastlye, you conclude, that neither art nor heart canne so set forth your noble *Queene*, as she deserueth. I graunt it, and reioyes at it, and that is the cause of our comming to see her, whome none canne sufficientlie commend: and yet doeth it not follooe, that because we cannot giue her as much as she is worthe of, therefore we shoulde not owe her anye. But in this we will imitate the olde Painters in Greece, who drawing in their Tables the Portraiture of Iuppiter, were euerye houre mending it, but durst neuer finish it: And being demaunded why they begonne that, which they could not ende, they aunswered, in that wee shew him to be Iuppiter, whome euerye one maye beginne to paint, but none canne perfect. In the lyke manner meane we to drawe in part the praises of her, whome we cannot throughlye portraie, and in that wee signifie her to be Elizabeth. Who enforceth euery man to doe as much as he can, when in respect of her perfection, it is nothing. For as he that beholdeth the Sunne steadfastlye, thinking thereby to describe it moze perfectly, hath his eyes so dazled that he can discerne nothing, so saeth it with those that seeke meruailously to prayse those that are without the compasse of their iudgements, and all comparison, that y more that they desire, the lesse they discerne, and the narer they thinke themselves in godd will, the farther they finde themselves off in wise doine, thinking to measure that by an ynch, which they cannot reach with the ell. And yet father, it can be neither hurtfull to you, nor hatefull to your Prince, to heare the commendation of a straunger, or to aunswere his honest request, who will wish in heart no lesse glorie to her, then you doe, although they canne wish no more.

And

And therefore mee thinketh you haue offered a little discourtesie, not to aunswere vs, and to suspect vs greafe inkurie: hauing neither might to attempt anye thing which may doe you harme, nor mallice to reuenge, where wee finde helpe. For mine otone part this I saie, and for my friend present the lyke I dare sweare, holwe boldlye I cannott tell, holwe truely I knowe: that there is not anye one, whether hee be bound by benefit or duetye, or both: whether linked by zeale or time, or bloud, or all: that moze humbly reuerenceth her maiestie, or meruayleth at her wisdom, or prayeth for her long prosperous and gloriois reigns, then we: then tohome wee acknowledge, none moze simple, and yet dare anowe, none moze faithfull. Which wee speake not to get seruice by flatteric, but to acquite our selues of suspicion, by sayth: which is all that eyther a Prince canne desire of his subiect, or a bassall yelde to his Souereigne, and that which we owe to your Quene, and all others shoulde offer, that either for feare of punishment dare not offend, or for loue of vertue will not.

Here olde Fidus interrupting young Euphues, bearing almost induced by his talke to aunswere his request. yet as one neither too credulous, nor altogether mistrustfull, he replied as a friend, and so wisely as he glaunced from the marke Euphues shot at, and hit at the last the white which Philautus set vp, as shall appeare hereafter. And thus he began.

M^e sonnes (mine age giueth me the priuiledge of that teache, and your honestyes cannot refuse it) you are too young to vnderstande matters of state, and were you elder to knowe them, it were not for your estates. And therefore mee thinketh the time were but lost, in pulling Hercules shoue vpon an Infantes sote, or in setting Atlas burthen on a chilles shoulde, or to buse your backs with the burthen of a whole Kingdome,

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come, which I speake not, that eyther I mistrust you,
(for your replie hath fully resolved that feare) or that I
mallice you (for my good will may clere me of that fault)
or that I dread your might (for your small power cannot
bring me into such a follie) but that I haue learned by
experience, that to reason of Kings or Princes, hath euer
bene much mislikt of the wise, though much desired of
foles, especially where olde men which should be at their
heade be too busie with the Court, and young men which
should follow their booke, be too inquisitiue in the affaires
of Princes. We should not loke at y^e we cannot reach, nor
long for y^e we should not haue, things aboue vs, are not
for vs, & therefore are Princes placed vnder the Gods, y^e
they should not see what they doe, and we vnder Prin-
ces, that we might not enquire what they doe. But as the
foolish Eagle that seeing the Sunne, coueteth to builde
her nest in the Sunne, so fond youth, which viewing the
glorie and glorioulnesse of the Court, longeth to knowe
the secrets of the Court. But as the Eagle, burneth out
her eyes with that proude lust: so doth youth breake his
heart with that pauish conceit. And as Satirus not
knowing what fire was, woulde nedes embrace it, and
was burned: so these fonde Satiri, not vnderstanding
what a Prince is, run boldly to meddle in those matters
which they know not, and so seele worthily the heat they
would not. And therefore good Euphues and Philautus
content your selues with this, that to be curious in things
you shoulde not enquire off, if you knowe them, they
apperteine not vnto you, if you knewe them not, they
cannot hinder you. And let Appelles aunswere to Alex-
ander, be an excuse for me. When Alexander woulde
nedes come to Appelles shoppe and paint. Appelles pla-
ced him at his backe, who going to his owne worke,
did not so much as cast an eye backe, so for Alexanders
deuices, which being well marked, Alexander saide thus
vnto him: Art not thou a cunning Painter, and wilt thou

thou not ouerlooke my picture, and tel me wherein I haue done well, & wherein ill, whom he answered wisely, yet merilie: In faith. *Q* King, it is not for Appelles, to enquire what Alexander hath done, neither if he shew it me to iudge how it is done, and therefore did I set your maiestie at my backe, that I might not glaunce towards a Kings worke, & that you looking ouer my head, might see mine, for Appelles shadows are to be seene of Alexander, but not Alexanders of Appelles. So ought we Euphues to frame our selues in al our actions & deuises, as though the king stood ouer vs to behold vs, and not to looke what the king doth behind vs. For whatsoever he painteth, it is for his pleasure, and we must thinke for our profit: for Appelles had his reward, though he saw not the worke.

I haue heard of a Magnifico in Millaine (and I thinke Philautus you being an Italian doe remember it,) who bearing his sonne inquisitiue of the Emperours lyfe and demeanour, reprehended him sharply, saieing: that it becomed not one of his house, to enquire how an Emperour liued, vnlesse he himselfe were an Emperour: for that the behaviour and vsage of so honourable personages are not to be called in question of euery one that doubteth, but of such as are their equals.

Alexander being commaunded of Philip his father, to wastle in the games of Olympia, aunswered he would, if there were a King to stricke with him: whereby I haue noted (that others seeme to inforce) y^e as Kings pastimes, are no playes for euery one: so their secrets, their counsailes, their dealings, are not to be either scanned or enquired off, any waye, vnlesse of those that are in the lyke place, or serue the lyke person.

I can not tell whether it be a Canterbury tale, or a fable in Aesope, but pretie it is (and true in my minde) That the Foxe and the Wolfe, going both a filching for swede, thought it best to see, whether the Lion were a sleepe or awake, least being too bolde, they should speade

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too bad. The Fore entering into the Kings denne (a King I call the Lion,) brought word to the Wolfe, that hee was a sleepe, and went himselfe to his owne kenell, the Wolfe desirous to search in the Lyons Denne, that hee might espie some fault, or steale some pzaie, entered boldly, whom the Lion caught in his pawes, & asked what he would: The silly Wolfe (an heapt terme for a Wolfe, yet fit, being in a Lyons hands) answered, that understanding by the fore, he was a sleepe, hee thought hee might be at libertie to suruey his lodging: unto whom the princelie Lyon, with great disdain, though little despite (for y^e ther can be no envie in a king) said thus: Dost thou thinke that a Lyon thy Prince and Governour, can sleepe though he winke, or darest thou enquire, whether he winke or wake? The Fore had more craft than thou, and thou more courage (courage I will not say, but boldnesse: and boldnesse is to good. I may say desperatenes) but you shall both well know, and to your griefes sale, that neither the wilynesse of the Fore, nor the wildnesse of the Wolfe, ought either to see or to aske, whether the Lyon either sleepe or wake, be at home or abroad, dead or alive. For this is sufficient for you to know, that ther is a Lyon, not where he is, or what he doth. In like manner Euphues, is the government of a Monarchie (though homelie be the comparison, yet apt it is) that it is neither the wise Fore, nor the malicious Wolfe, should venture so farre, as to learne whether the Lyon sleepe or wake in his denne, whether the Prince fast or feast in his Court: but this should be their order, to understande there is a King, but what he doth, is for the Gods to examine, whose ordinaunce he is, not for men, whose ouersar he is. When how vaine is it Euphues (too milde a word for so madde a minde) that the soere should neglect his office to correct the face, or that subiects should take more to know what their Princes doe, then what they are: wherein they setwe themselves as badde as beastes, and much worse then.

then my W^{rs}, who in my conceipt, though I may seeme
partiall, obserue moze order than they, (and if I might
saye so of my good W^{rs}) moze honestie: honestie my old
Grandfather called that, when men liued by law, not list:
obseruing in all things the meane, which we name ver-
tue, & vertue we accept nothing els, but to deale iustly
and temperately.

And if I might crave pardon, I would a little acquaint
you with the common wealth of my W^{rs}, which is nei-
ther impertinent to the matter we haue now in hand, nor
tedious to make you wearie.

Euphues delighted with the discourses of olde Fidus,
was content to heare any thing, so he might heare him
speake some thing, and consenting willingly, he desired
Fidus to goe sozward: who now remouing himselfe nee-
rer to the W^{rs}, began as followeth.

Gentlemen, I hope for the space of this twentie yeres,
to dwell in this place, taking no delight in any thing,
but onely in keeping my W^{rs}, & marking them: & this I
finde, which had I not seene, I should hardly haue belie-
ued, that they be as great wit by indution, and Arte by
workmanship, as any man hath or can, being betwixne
themselves no lesse Justice than wisdom, and yet not so
much wisdom as Justice: insomuch as thou wouldest
think that they were a kinde of people, a common wealth
for Plato, where they all labour, all gather honnie, flye al-
together in a swarme, eate in a swarme, and sleepe in a
swarme: so neate and finely, that they abhorre nothing so
much as uncleannesse, drinking pure and cleare water,
delighting in swete and sound Musicke, which if they
heare but once out of tune, they flie out of sight: and there-
fore are they called the Males birds, because they follow
not the sound so much as the consent. They lyue vnder
a Law, being great reuerence to their Elber, as to the
wiser,

They

Euphues and his England.

They chole a King, whose Valaice they frame, both bja-
ner in shew, and stronger in substance: whom if they
finde to fall, they establish againe in his throne, with no
lesse dutie then deuotion, garding him continually, as it
were for feare he should miscarie, and for loue he should
not: whom they tender with such faith and fauour, that
whether soeuer he flyeth, they follow him, and if he can-
not flye, they carrie him: whose life they so loue, that they
will not for his safetie sticke to dye, such care haue they
for his health, on whom they build all their hope. If their
Prince dye, they know not how to lye, they languish,
waepe, sigh, neither intending their worke, nor keeping
their olde societie. And that which is most meruailous,
and almost incredible: if there be any that hath disobeyed
his commaundements, either of purpose or vntwittinglye,
he killeth himselfe with his owne King, as executioner of
his owne stubboznesse.

The King himselfe hath his King, which he bleth ra-
ther for honour than punishment: And yet Euphues, al-
beit they liue vnder a Prince, they haue their Priuiledge
and as great liberties, as straight lawes.

They call a Parliament, wherein they consulte for
lawes, statutes, penalties, choosing Officers, and creating
their King, not by affection, but reason: not by the greater
part, but the better. And if such a one by chaunce bee cho-
sen (for among men sometimes the worst speede best) as
is bad, then is there such ciuill warre and dissention, that
vntill he be pluckt downe, there can be no friendship: and
ouerthrowed, there is no enmitie, not fighting for quar-
rels, but quietnesse.

Euery one hath his Office, some trimming the Hon-
nie, some working the ware, one framing houses, another
the combes, and that so artificially, that Dedalus coulde
not with greater Art or excellencie, better dispose the or-
ders, measures, proportions, distinctions, ioynts and cir-
cles. Diuers helpe others polish, all are carefull to doe
their

their work so strongly, as they may resist the craft of such
drones as like to live by their labours, which maketh the
to keepe, to watch, & ward, as living in a camp to others,
& as in a court to themselves. Such a care of chastitie, y
they neuer ingender, such a desire of clemnesse, that there
is not so much as meate in all their hives. When they go
forth to work, they marke the winde, y clouds, & whatso-
ever doth threaten either their ruine or reigne, & having
gathered out of every flower honny, they returne laden
in their mouths, thighs, wings, & all the body, whom they
that tarried at home receive redily, as easing their backs
of so great burthens.

The king himselfe not idle, goeth by & doth one, entrea-
cing, threatenng, commaunding, vsing the counsell of a se-
quel, but not losing the dignitie of a Prince, preferring
those that labour to greater authoritie, & punishing those
that loyter with due severitie. All which things being
much admirable, yet this is most, y they are so profitable,
bzinging vnto man both honny and ware, each so whol-
some, y we all desire it, both so necessary that we cannot
misse them. Here Euphues is a common wealth, which
oftentimes calling to my minde, I cannot chuse but com-
mend about any y I haue either read or heard of. Where
the king is not for euery one to talke of, where there is
such homage, such love, such labour, y I haue wished of-
tentimes rather be a Bee, then not be as I should be.

In this little garden with these hives, in this house
haue I spent the better part of my life, yea, and the best:
I was neuer busie in matters of state, but referring all
my cares vnto the wisdom of graue counsaillors, and my
confidence in the noble minde of my dread Soueraigne &
Queene, neuer as king what she did, but alwaies praieng
she may doe well, not enquiring whether she might do
what she would, but thinking she would do nothing but
what she might.

Thus contented with a meane estate, and neuer curi-

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ous of the high estate. I found such quiet, that me thinketh, he which knoweth least liueth longest: insomuch that I chose rather to be an hermit in a caue, then a counsellour in the Court.

Euphues perceiuing olde Eidas to speake what hee thought, and wored him in these short words. He is verie obstinate, tohome neither reason nor experience can perswade: and truly seeing you haue alleadged both, I must needs allowe both. And if my former request haue bzied any offence, let my later repentaunce make amends. And yet this I knowe, that I enquired nothing that might bzing you into daunger, or me into trouble: for as young as I am, this I haue learned, y one may point at a starre but not pull at it, & see a Prince, but not search him: and for mine owne part, I neuer meane to put my hand betwene the barke and the tree, or in matters which are not for me to be ouer curious.

The common wealth of your Bées, did so delight me, that I was not a little sozte, that either their estate haue not bzene longer, or your leasure moze, for in my simple iudgement, there was such an orderly gouernement, that most may not be ashamed to imitate them, nor you weary to keepe them.

They hauing spent much time in these discourses, were called in to supper, Philautus moze willing to eate, then heare theyz tales, was not the last that went in: where being all set downe, they were serued all in earthen dishes, all things so neat and cleanelly, that they perceiued a kinde of courtly maiestie in the minde of theyz host, though he wanted matter to shew it in his house.

Philautus I knowe not whether of nature melancholy, or feeling lone in his bosome, spake scarce ten words, since his comming into the house of Eidas.

Which the olde man well noting, began merrily thus to parle with him.

Iperuall Gentleman that all this time you haue bene tongue tied, either thinking not your selfe welcome, or disdainning so homely entertainment: in the one you doe mee wrong, for I thinke I haue not shewed my selfe straunge, for the other you must pardon me, for that I haue not so do as I would, but as I may: And though England be no graunge, but yeldeth euery thing, yet is it here as in euery place, all for money.

And if you will but accept a willing mind in stead of a costly repast, I shall thinke my selfe beholding vnto you, and if time serue, and my Bees prosper, I will make you part of amends, with a better breakfast.

Philautus thus replied: I knowe good Father, my welcome greater then any wayes I can requite, and my chere more bountifull then euer I shall deserue, & though I seeme silent for matters that trouble me, yet I woulde not haue you thinke mee so foolish, that I should either disdaine your companye, or mislike your chere, of both the which I thinke so well, that if time might answer my true meaning, I would erre in cost, though in curtesie I know not how to compare with you, for (without flatterie be it spoken) if the common curtesie of England be no worse then this towards straungers, I must needs thinke them happy that trauaile into these coasts, and the inhabitants the most curteous of all Countries.

Here began Euphues to take the tale out of Philautus mouth, and so play with him in his melancholike mood, beginning thus.

ND Father I durst sweare for my friend, that both he thinketh himselfe welcome, and his fare good, but you must pardon a young Courtier, who in the absence of his Lady thinketh himselfe forlorne: And this vile Dog Loue will so ranckle where hee biteth, that I feare my friends soze will breede to a Fistula: for you may perceiue
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that he is not where he liues, but where he loues, & moze thoughts hath he in his head, the you Bees in your hives, & better it were for him to be naked among your wasps, though his bodye were all blistered, then to haue his hart stong so with affection, wherby he is so blinded. But beléene me Fidus, he taketh as great delight to course a cogitation of loue, as you do to vse your time with honnie. In this plight hath he béene euer since his comming out of Naples, & so hath it wrought with him, (which I had thought impossible,) y pure loue did make him sea sicke, insomuch as in all my trauaile with him, I seemed to e- uery one to beare with unce the picture of a proper man, but no liuing person, the moze pitie, and yet no force.

Philautus taking Euphues tale by the ende, & the olde man by the arme betwæne grieke and game, iest & earnest, and wored him thus.

EUPHUES would die if he shoulde not talke of loue once in a daie, and therefore you must giue him leave after euery meale to close his stomacke with loue, as with Pharmalade, & I haue heard, not those that saye nothing, but they that kicke ofttest against loue, are euer in loue: yet doth he vse me as the meane to mone the matter, & as the man to make his pyrrour, he himselfe knowing best the price of cozne, not by the market folkes, but his owne footsteps. But if he vse this speech, either to make you merry, or to put me out of conceit, he doth well, you must thanke him for the one, & I will thinke on him for the other. I haue oftentimes I woze, that I am as farre from loue as he, yet wil he not beléene me, as incredulous as those, who thinke none bald till they see his bzaines. As Euphues was making answere, Fidus ppreuented him in this manner.

Where is no harme done Philautus, for whether you loue, or Euphues iest, this shall bzæue no iarre. It may

may be when I was as young as you, I was as idle as you, (though in my opinion, there is none lesse idle then a lover.) For to tell the truth I my selfe was once a courtier, in the daies of that most noble King of famous memorie, Henrie the eight, father to our most gracious Lady Elizabeth.

Where, and with that he paused, as though the remembrance of his olde life, had stopped his new speech: but Philautus itching to heare what he would say, desired him to goe forward, unto whom Fidus fetching a great sigh, said: I will. And there againe made a full point. Philautus burning as it were, in desire of this discourse, begged him againe with great entreatie: then the old man commaunded the boyd to be unconered, grace being sayd, called for stoles, and sitting by the fire, uttered the whole discourse of his loue, which brought Philautus a bed, and Euphaes a slepe.

And now Gentlemen, if you wil giue care to the tale of Fidus, it may be, some will be as watchfull as Philautus, though many as drouisie as Euphaes. And thus he began with a beaule countenance (as though his paynes were present, not past) to frame his tale.

I Was borne in the wilde of Kent, of honest Parents and worshipfull, whose tender cares, (if the fondnesse of Parents may be so termed) prouided all things, euen from my verie cradell, vntill their graces, that might either bring me vpp in god letters, or make me heire to great linings. I, (without arrogancie be it spoken,) was not inferiour in wit to manie, which finding in my selfe, I flattered my selfe, but in the end deceined my selfe: for being of the age of xx. yeres, there was no trade or kinde of life, that either fitted my humour, or serued my turne, but the Court: thinking that place the onely meanes, to climbe high and sit sure. Wherein I followed the vaine of young Souldiours, who iudge nothing sweeter than

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warre, till they sale the waight, I was there entertained as well by the great friends my father made, as by mine owne forwarones, where it being now but honie mone, I endeouored to Courte it with a grace, (almost past grace) layeng more on my backe, than my friends coulde well beare, hauing many times a braue cloke and a thred bare purse. Who so conuersant with the Ladyes as I: who so pleasant: who more prodigall: Inso much as I thought the time lost, which was not spent, either in their companie with delight, or for their companie in letters. Among all the troupe of gallant Gentlemen, I singled out one (in whom I misliked nothing but his grauitie) that about all I went to trauell: who as well for the good qualities he saw in me, as the little gouernment he feared in me, began one night to vtter these few wordes.

Friend Fidus (if fortune allowe a terme so familiar) I would I might lyue to see thee as wise, as I perceiue thee wittie, then should thy life be so seasoned, as neyther too much wittie might make thee proud, nor too great ryot pore. My acquaintance is not great with thy person, but such insight haue I into thy conditions, that I feare nothing so much, as that there thou catch thy fall, where thou thinkest to take thy rising. There belongeth more to a Courtier than brauerie, which the wise laugh at: or personage, which the chaste marke not: or wit, which the most part see not.

It is sober and discret behaviour, ciuill & gentle demeanour, that in court winneth both credite and commoditie, which counsell thy unripened yeres, thinke to proceed rather of the mallice of age, then the good meaning.

To ride well is laudable, and I like it: to run at the tilt, not amisse, and I desire it: to reuel much to be praised, and I haue bled it: which things, as I knowe them all to be courtly, so for my part, I accompt them necessarie, for where greatest assemblies are of noble gentlemen, there should be the greatest exercise of true nobilitie.

And.

And I am not precise, but that I esteeme it as expedient in seates of armes and activitie to employ the body, as in studie to waite the minde: yet so should the one be tempered with the other, as it might seeme as great a shame to be valiant and courtly without learning, as to be studious and bookish without valure.

But there is another thing Fidus, which I am to warne thee of, and if I might, to wrest thee from: not that I envie thy estate, but that I wold not haue thee forget it. Thou bleest too much (a little I thinke to be too much) to dallye with women, which is the next waye to doate on them. For as they that angle for the Toxtons: hauing once caught him, are diuened into such a lythernesse, that they lose all their spirites, being benumbed: so they that seek to obtaine the good will of Ladies, hauing once a litle holde of their love, they are diuened into such a fraunce, that they let goe the holde of their libertie, bewitched like those that view the head of Medusa, or the Wiper tied to the bough of the Beech tree, which keepeth him in a dead sleepe, though it begin with a swete slumber.

I my selfe haue tasted new wine, & finde it to be more pleasaunt then wholesome, and Grapes gathered before they be ripe, may set the eyes on lust, but they make the teeth an edge, and loue desired in the budde, not knowing what the blossome were, maye delight the conceiptes of the head: but it will destroye the contemplature of the heart.

What I speake now is of mere good will, & yet upon small presumption, but in things which come on the sodaine, one cannot be too warie to preuent, or too curious to misse: for thou art in a place, either to make thee hated for vice, or loued for vertue, and as thou reuerencest the one be the other, so in vprightnesse of life shew it. Thou hast good friends, which by thy lewde delights, thou maist make great enemies: and heauensoes, which by thy well doing, thou maist cause to be earnest at.

bcttoys

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bettoys of thee, in matters that now they canuasse against thee. And so I leaue thee, meaning hereafter to beare the rains of thy bzidle in mine hands, if I be thee head-strong: & so he departed. I gaue him great thanks, & glad I was we were parted: for his putting loue into my minde, was like the thzowing of Buglosse into wine, which increaseth in him that dzinketh it a desire of lust, though it mitigate the force of dzonkenness.

I now fetching a windlesse, that I might better haue a shote, was pzesented with readie game, which saued mee some labour, but gained me no quiet. And I would Gentlemen, that you could feele the like impressions in your mindes at the rehearsall of my mishap, as I did passions at the entring into it. If euer you loued, you haue found the like, if euer you shall loue, you shall tast no lesse. But he so eager of an ende, as one leaping over a stile, befoze he come to it, desired few Parentheses or digressions, or gloses, but the text, where he himselte was coating in the margent. When said Fidus, thus it fell out.

It was my chaunce (I know not whether chaunce or destiny) that being inuited to a banquet where many Ladies were, and too manie by one, as the ende tried, though then too many by all, sauing that one, as I thought, I cast mine eyes so earnestly vpon hir, that my heart bowed hir the mistres of my loue, and so fully was I resolu'd to prosecute my determination, as I was earnest to begin it.

Now Gentlemen, I commit my case to your considerations, being wiser than I was then, and somewhat as I gesse elder: I was but in court a nouice, hauing no friend, but him befoze rehearsed, whome in such a matter, I was lykeliest to finde a bzidle than a spur. I neuer befoze that time coulde imagine what Loue shoulde meane, but vsed the terme as a flout to others, which I found now as a feuer in my selfe: neither knowing from whence the occasion should arise, nor where I might
take

take the remedie. This distresse I thought youth would haue waigned out, by reason, or time, or absence, or if not euery one of them, yet all. But as fire getting holde in the bottome of a tree, neuer leaueth till it come to the toppe, or as strong poison Antidotum being but chased in the hande, pearceth at the last the heart, so loue which I kept but low, thinking at my will to leaue, entered at the last so farre, that it held me conquered. And then disputing with my selfe, I plaied this on the bit.

Fidus, it standeth thee vpon either to winne thy loue, or to weane thy affections, which choyce is so hard, that thou canst not tell whether the victorie will be the greater in subduing thy selfe, or conquering her.

To loue and to liue well is withed to manye, but incident to fewe. To liue and to loue well is incident to few, but indifferent to all. To loue without reason is an argument of lust, to liue without loue, a token of folly. The measure of loue is to haue no meane, the end to be everlasting.

Thesias had no neede of Ariadnes thred to finde the waye into the Labyrinth, but to come out, nor thou of a nic helpe howe to fall into these byakes, but to fall from them. If thou be bewitched with eyes, weare the eyes of a Welsell in a ring, which is an enchantment against such charmes, and reason with thy selfe whether there be more pleasure to be accounted amorous, or wise. Thou art in the viche of the whole Court, whether the zealous will suspecteth vpon euery light occasion, where of the wise, thou shalt be accounted some, and the foolish, amorous: The Ladies themselves howsoener they looke, will thus imagine; that if thou take thought for loue, thou art but a foole, if thou take it lightly, no true seruant. Besides this, thou art to be bound as it were an apprentice, serving seauen yeares for that, which if thou winne, is lost in seauen daies, if thou loue thine equal, it is no conquest: if thy superiour, thou shalt be enuied: if thine

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inferiour, laughed at. If one that is beautifull, her colour will chaunge befoze thou get thy desire: if one that is wise, she will ouer-reach thee so farre, that thou shalt neuer touch her: if vertuous, she will elcheto such fond affection: if one deformed, she is not woorthy of any affection: if she be rich, she needeth thee not: if poore, thou heldest not her: if old, why shouldest thou loue her, if young, why should she loue thee.

Thus Gentlemen, I fed my selfe with mine owne deuises, thinking by peere meale to cut off y^e which I could not diminish, for the more I strived with reason to conquer mine appetite, the more against reason, I was subduco of mine affections.

At the last calling to my remembraunce, an olde rule of loue, which a courtier then tolde me, of whom when I demaunded what was the first thing to winne my Lady, he aunswered, Oppoztunitie, at king what was the seconde, he sayde, Oppoztunitie: desirous to knowe what might be the thirde, he replied, Oppoztunitie. Which answers I marking as one that thought to take mine ayne of so cunning an Archer, coniectured, that to the beginning, continuing, and ending of loue, nothing should be more conuenient then Oppoztunitie, to the getting of the which I applied my whole studie, and woze my wits to the stumps, assuring my selfe, that as there is a time, when the Hare will like the Hounds eare, and the fierce Wygresse play with the Gentle Lambe: so there was a certaine season when women are to be wonne, in the which moment they haue neither will to chuse, nor wit to mistrust. Such a time I haue read a young Gentleman found to obtaine the loue of the Dutchesse of Millyne: such a time I haue heard, that a poore peoman chose to get the fairest Lady in Mantua. Into the which time I trusted so much, that I tolde the kinne befoze the beast was taken, reckoning with
out

out mine hoast, and setting downe that in my booke, as readie money, which afterwards I found to be a desperate debt.

It chanced that this my Ladie (whom although I might name for the loue I boze her, yet I will not for the reuerence I owe her, but in this storie call her Iffida) for to recreate her minde, as also to solace her body, went into the countrie, where she determined to make her abode for the space of thre monethes, hauing gotten leaue of those that might best giue it. And in this iourney I found good fortune so fauourable, that her abiding was within two miles of my Fathers mansion house, my parents being of great familiaritie with the Gentleman, where my Iffida lay. Who now so fortunate as Fidus? Who so fraliche? Shee being in the Countrie, it was no being for me in the Court: Where every pa-
time was a plague to the minde that liued in melancholy. For as the Turtle hauing lost her mate wandzeth alone, ioyeng in nothing but in solitarinesse, so poze Fidus in the absence of Iffida, walked in his Chamber, as one not desolate for lacke of compange, but desperate.

To make short of the circumstances which holde you too long from that you would heare, and I saine vt-
ter: I came home to my Fathers, where at mine enter-
raunce, supper being set on the table, I espied Iffida, Iffida Gentlemen, whome I found before I sought, and lost before I wonne. Yet least the alteration of my face, might argue some suspicion of my follies, I, as courtelye as I could, though God knowes but courtelye, at that time behaued my selfe, as though nothing pained me, when in truth nothing pleased me. In the middle of Supper, Iffida as well for the acquaintance we had in Court,

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as also the curtesie she vsed in generall to all, taking a Glasse in her hand filled with wine, vnzanke to me in this wise. Gentleman, I am not learned, yet haue I heard, that the vine beareth thre grapes, the first altereth, the second troubleth, the third dullet. Of what grape this Wine is made, I cannot tell, and therefore I must craue pardon, if either this draught chaunge you, vnlesse it be to y better, or grieue you, except it be for greater gaine, or dull you, vnlesse it be your desire, which long preamble I vse to no other purpose, then to warne you from wine hereafter, being so well counsellled before. And with that she dzinking, deliuered me the glasse. I now taking heart at grasse to see her so gamesome, as merrily as I could, pledged her in this manner.

Is pitie Ladie you want a pulpit, hauing preached so well ouer the pot, wherein you both shew the learning which you profess you haue not, and a kind of loue which would you had: y one appereth by your long sermons, y other by y desire you haue to keepe me sober, but I wil refer mine answer till after supper, & in the meane season, be so temperate, as you shall not thinke my wit to smel of the Wine, although in my opinion, such grapes set rather an edge vppon wit, then abate the point. If I may speake in your case, quoth Iffida, (the glasse being at my nose) I thinke, wine is such a whetstone for wit, that if it be often set in that manner, it will quickly grinde all the Steele out, & scarce leaue a backe where it found an edge. With many like speeches we continued our supper, which I will not repeate, least you should thinke vs Epicures, to sit so long at our meat: but all being ended, we arose, where as the manner is, thanks and curtie made to each other, we went to the fire, where I boloned now without blushing, tooke her by the hand, & thus began to kindle y flame which I should rather haue quenched: seeking to blow a cole, when I should haue blowen out the candle.

Gen,

Gentlewoman, either thou thoughts my wittes verye short, that a cup of wine could alter me, or els yours be-
rie sharpe, to cut me off so roundly, when as I (without
offence be it spoken) haue heard, that as deepe drinkeh
the Gole as the Gander.

Gentleman (quoth she) in arguing of wittes, you mi-
stake mine, and call your owne into question. For what
I sayd, proceeded rather of a desire to haue you in health,
than of mallice to wish you harme. For you well know,
that wine to a young bloud, is in the spring time, flaxe to
fire: & at all times, either vnwhollome, or superfluous,
and so dangerous, that more perish by a surfet than the
sword.

I haue heard wise Clearkes say, that Galen being as-
ked what dyet he vsed that he lyued so long, answered: I
haue dronke no wine, I haue touched no woman, I haue
kept my selfe warme.

Now sir, if you will lycense me to procede, this I
thought, that if one of your yeares should take a dram of
Magis, wherby consequently you shuld fall into an ounce
of loue, and then vpon so great heate take a little colde, it
were enough to cast you away, or tourne you out of the
waye. And although I be no Physitian, yet haue I bene
vsed to attend sicke persons, where I founde nothing to
hurt them so much as wine, which alwayes drelw with
it, as the Adamant doth the yron, desire of women: how
hurtfull both haue bene, though you be so young to haue
tried it, yet you are olde enough to beleue it. Wine shuld
be taken as the Dogs of Aegypt drinke water, by snat-
ches, and so quench their thirst, and not hinder their run-
ning, or as the daughters of Lyfander vsed it, who with
a droppe of Wine toke a sponesfull of water: or as the
Virgines in Rome, who drinke but their eye full, con-
senting themselues as much with the sight, as with the
taste.

Thus to excuse my selfe of unkindnesse, you haue
made

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made me almost impudent, and I you, (I feare me) impatient, in learning to prescribe a diet where is no danger: in giuing a preparatiue, when the body is purged. But seeing all this talk came of drinking, let it end with drinking.

I seeing my selfe thus ridden, thought either he should sit fast, or els I would cast him. And thus I replied.

Ladie, you thinke to waide deepe, where the frowde is but shallow, and to enter into the secrettes of my minde, when it lyeth open already, wherein you vse no lesse Arte to bring me in doubt of your good will, the craft to put me out of doubt, hauing bayted your hooke both with payson and pleasure, in that vsing the meanes of Philosophie (where of you so talke) mingling sweet strops with bitter dreggs. You stande in feare that wine should inflame my liues, and conuert me to a Louer: truly I am framed of that mettall, that I can mortifie any affections, whether it be in drinke or desire, so that I haue no neede of your Plaisters, though I must needs giue thanks for your paynes.

And now Philautus, for I see Euphues begin to nod, thou shalt vnderstande, that in the middest of my reply, my father with the rest of the companie interrupted mee, saing, they would fall all to some pastime, which because it groweth late Philautus, we will deferre till the morning, for age must keepe a straight dyette, or els a sickly lyfe.

Philautus tickled in euery beyne with delyght, was loath to leaue so, although not willing the good olde man should breake his accustomed houre, vnto whome sleepe was the cheefest sustenance. And so waking Euphues, who had taken a nappe, they all went to their lodging, where I thinke Philautus was musing vpon the euent of Fidus his loue: But there I will leaue them in their beddes, till the next morning.

Gentlemen and Gentlewomen, in the discourse of this
 Ioue, it maye seeme I haue taken a new course: but
 such was the time then, that it was as straunge to Ioue,
 as it is now common, and then lesse vsed in the Court,
 than it is now in the Countrey: But hauing respect to
 the time past, I trust you will not condeemne my pre-
 sent time, who am enforced to sing after theyr playne-
 song that was then vsed, and will followe here-after,
 the Crochets that are in these dayes cunninglye han-
 deled.

For the mindes of Louers, alter with the mad modes
 of the Affections: and so much are they within fewe
 yeares chaunged, that we accompt their olde louing and
 singing to haue so little cunning, that we esteeme it bar-
 barous, and were they liuing to heare our new quoyings,
 they would iudge it to haue so much curiositie, that they
 would learne it soone.

In the time of Romulus, all heades were rounded of
 his fashion: in the time of Cæsar, curled of his manner.
 When Cyrus liued, euery one played the hooked nose,
 and when he dyed, they allowed the straight nose. And so
 it saith with Ioue: in times past, they vsed to loue in
 plaine termes, now in picked sentences, and he speaketh
 best that speaketh wisest: euery one following the new-
 est waye, which is not euer the nearest waye: some going
 ouer the stile, when the gate is open, another keeping the
 right beaten path, when he may crosse ouer better by the
 fields.

Euery one followeth his owne fancie, which maketh
 diuers leape shorte, that want of good rising, and manye
 shortowes for lacke of true aime.

And to that passe it is come, that they make an Arte
 of that, which was wont to be thought naturall: And
 thus it standeth that it is not yet determined, whether in
 Ioue Vliasse was persuaded with his wit, or Paris with
 his personage, or Achilles with his prowell.

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For euerie of them hath Venus by the hand, and they are all assured and certaine to win his heart.

But I had almost forgotten the olde man, who useth not to steepe compass, whom I see with Euphues & Philautus now already in the garden, ready to proceed with his tale: which if it seeme tedious, we will breake off againe when they goe to dinner.

Fidus calling these Gentlemen by, brought them into his garden, where vnder a sweet Arbour of Eglantine, the birdes recording their sweet notes, he also strayed his olde pipe, and thus began.

Gentlemen, yesternight, I left off abruptly, and therfore I must begin in like manner.

My Father placed vs all in good order, requesting either by questions to whet our wits, or by stories to trye our memories, & I fide I might best there be holde, being the best in the companie, & at all allasies for god for me, began againe to preach in this manner. Thou art a Courtier Fidus, and therfore best able to resolute any question: for I know thy wit good to vnderstand, & ready to answer: to thee therfore I addresse my talks.

There was sometime in Sicma, a Magnifico, whom God blessed with three daughters, but by three iouers, and of three sundrie qualities: the eldest was very faire, but a verie soile: the seconde meruailous witty, but yet meruailous wanton: the third as vertuous as any living, but moze deformed then any that euer liued.

The noble Gentleman their father, disputed for the bestowing of them with himselfe, thus:

I thanke the Gods that haue giuen me three daughters, who in their bosome carrie their dowries, inasmuch as I shall not neede to disburse one pte for all their marriages, Paidens be they neuer so faulty, yet being faire,

faire they are commonly fortunate: for that men in these daies haue more respect to the outward shew, then the inward substance, wherein they imitate good Lapidaries, who chuse the Stones that delight the eye, measuring the balie, not by the hidden vertue, but by the outward glistering. or wise Painters, who lay their best colours vpon their worst counterfai.

And in this me thinketh nature hath dealt indifferently, that a soule whom every one abhorreth, shuld haue beautie, which every one desireth: that the excellencie of the one, might excuse the vanitie of the other: for as we in nothing more differ from the Gods, then when we are soules; so in nothing do we come nere them so much, as when we are amiable. This caused Helen to be snatch- ed vp for a Starre, and Ariadne to be placed in the bea- uens, not that they were wise, but faire, after to adde a Paieitie in the Skie, then beare a maiestie in Earth. Lu- no, for all her iealousie beholding Io, wished to be no Goddess, so she might be so gallant. Lone cometh in at the eye, not at the eare, by seeing pictures woakes, not by hearing womens wordes. And such affects & pleas- ure doth sight bring vnto vs, that diuers haue liued by looking on faire and beautifull pictures, desiring no meate, nor hearkning to any Musike. What made the Gods so often to tretuant from heauen, & much here on earth, but beautie: What made men to imagine that the firmament was God, but beautie: which is said to bewitch the wise, and enchaunt them that made it. Pigmabon for beautie, loued the Image of Iuozie, Appelles the counterfai of Campaspe, and none we haue heard of so sencelesse, that the name of beautie cannot either break or bend.

It is this onely that Princes desire in their houses, Gardens, Orchardes, or beddes, following Alexander, who more esteemed the face of Venus not yet finished, then the Table of the nine Muses perfected. And I am of that minde, that there can be nothing giuen vnto moy-
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tall men by the immortall Gods, eyther moze noble or moze necessarie then beautie. For as when the counterfait of Ganimides, was shoven at a market, euerye one would faine buye it, because Zeuxs had therein shewed his greatest cunning: so when a beautifull woman appeareth in a multitude, euery man is drawne to lye to her, for that the Gods (the onely Painters of beautie) haue in her expressed, the Art of their Deitie. But I will here rest my selfe, knowing that if I shoulde runne so farre as beautie woulde carrie me, I shoulde soner want breath to tell her praises: then matter to proue them, thus I am perswaded, that my faire daughter shalbe wel married, for there is none that can or will demand a greater toynter then beautie.

My seconde childe is wittie, but yet wanton, which in my minde rather addeth a delight to the man, then a disgrace to the maide, and so linked are those two qualities together, that to be wanton without wit, is apishnesse: and to be thought wittie without wantonnesse, precisenesse. When Laïs being verie pleasaunt had tolde a merry iest: it is pittie saide Aristippus, that Laïs hauing so good a wit shoulde bee a wanton. Pea quoth Laïs, but it were moze pittie, that Laïs shoulde bee a wanton, and haue no good wit. Osiris King of the Aegyptians, being much delighted with pleasaunt conceits, would often affirme, that he had rather haue a virgin that could giue a quicke answer that might cut him, then a milde speech, that might clawe him.

When it was objected to a Gentlewoman, that shee was neither faire nor fortunat, and yet quoth shee, wise and well favoured, thinking it the chiefeest gifte that nature could bestow to haue a subduene hie, and an excellent head. It is witte that allureth, when euery worde shall haue his weight, when nothing shall proceede, but it shall eyther saour of a sharpe conceite, or a secrets conclusion. And this is the greatest thing to
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conceiue readylye, and aunſwere aptlye, to vnderſtande whatſoener is ſpoken, and to replie as though they vnderſtoode nothing. A Gentleman that once loved a Ladye moſt entirlye, walking with her in a Parke, with a deepe ſigh beganne to ſay, *¶* That women could bee conſtant, ſhe replied, *¶* That they coulde not, Pulling her hat ouer her head, why quoth the Gentleman doth the ſunne offende your eyes, yea, aunſwered ſhe, the ſonne of your mother, which quicke and ready replies, being well marked of him, he was enforced to ſue for that which he was determined to ſhake off. A noble man in Sienna, diſpoſed to iell with a gentlewoman of meane birth, yet excellent qualities, betwene game and earneſt, gan thus to ſalute her. I knowe not how I ſhould commend your beautie becauſe it is ſomewhat too hight, nor your ſtature being ſomewhat too low, & of your wit I cannot iudge, no quoth ſhe, I beleeue you, for none can iudge of wit, but they that haue it, why then quoth he, doeſt thou thinke mee a ſole, thought is free my Loyde, quoth ſhe, I will not take you at your word. He perceiuing all outward faults to be recompensed with inward ſauour, choſe this virgin for his wiſe. And in my ſimple opinion, hee did a thing both worthy his ſtacke and her vertue. It is wit that flouriſheth when beautie ſadeth: that waxeth young, when age approacheth, and reſembleth the Iuiſe leafe, who although it be dead, continueth greene. And becauſe of all creatures the womans wit is moſt excellent, therefore haue the Poets ſained the ſpoiles to be women, the Symples, the Goddeſſes: enſamples of whoſe rare wiſdomes and ſharpe capacities would nothing but make mee commit Idolatrie with my daughter. I neuer heard but of three things which argued a fine wit, inuention, conceiuing, and wering. Which haue all bene ſounde ſo common in women, that were it not I ſhould ſlaſter them, I ſhould thinke them ſingular.

Then this ſufficeth me that my ſecond daughter

A. A.

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shall not leade Apes in hell, though she haue not a pennie
for the Priest, because she is wittie, which bindeth weak
things, and loseth strong things, and woorketh all things,
in those that haue either wit themselves, or lose wit in
others.

My youngest though no pearle to hang at ones eare,
yet so precious she is to a well disposed minde, that grace
seemeth almost to discoloure Nature. She is deformed in
bodie, slow of speech, crabbed in countenance, and almost
in all parts crooked, but in behaviour so honest, in prayer
so deuout, so precise in all her dealings, that I neuer heard
her speake any thing that either concerned not god in-
struction, or godly mirth.

Who neuer delighteth in costly apparell, but euer
desireth homely attire, accounting no vanitie greater
then vertue: who beholding her vglye shape in a glasse,
smiling sayde: This face were faire if it were tour-
ned: noting that the inward motions would make the
outwarde fauour but counterfaite. For as the precious
stone Sassastra, hath nothing in outward appearance,
but that which seemeth blacke, but being broken, pow-
reth forth beames lyke the Sunne: so vertue sheweth
but bare to the outward eye, but being pearced with in-
ward desire, shineth lyke Christall. And this dare I a-
uouch, that as the Troglodite which digged in the filthy
ground for rootes, found the inestimable stone Topa-
son, which enriched them euer after: so he that seeketh
after my youngest daughter, which is deformed, shall
finde the great treasure of pietie, to comfort him during
his life. Beautifull women are but like y^e Ermine, whose
kinne is desired, whose carcase is despised, the vertuous
contrariwise, are then most liked, when their skin is least
loued.

When ought I to take least care for her, whome eu-
rie one that is honest will care for: so that I will quiet
my selfe with this persuasion, y^e euery one shall haue a
wor

lower shortly. Beautie can not live without a husband,
wit will not, vertue shall not.

NOW Gentleman, I have propounded my reasons,
for euerie one I must now aske you the question. If
it were your chance to traualle to Sienna, and to see as
much there as I have told you here, whether would you
chose for your wife the faire fowle, the wittie Wanton,
or the crooked Saint.

When she had finished, I stood in a maye, seeing three
hokes layd in one bayte, vncertaine to answer what
might please hir, yet compelled to saye somewhat, least I
should discredit my selfe: But seeing all were to be
heard my iudgement, I replied thus.

LADIE Iffida, Gentlewomen all, I meane not to trauell
to Sienna to woo Beautie, least in comming home
the aire change it, and then my labour be lost: neither to
seek so farre for Wit, least she accompt me a fowle, when
I might speake as well nerer hande: nor to see to Ver-
tue, least in Italy I be infected with vice: and so looking
to get Iuppiter by the hand, I catch Pluto by the heele.

But if you will imagine that great Magnifico to
hath sent his three daughters into Englande, I would
thus debate with them, befoze I would bargain with
them. I loue beautie wel, but I could not find in my hart
to marrie a fowle: for if she be impudent, I shall not rule
hir: and if she be obstinate, she wil rule me, and my selfe
none of the wisest, me thinketh it were no good match, for
two fowles in one bed, are too many.

Wit of all things setteth my fancie on edge, but I
should hardly chose a wanton: for be she neuer so wise, if
alwaies she want one when she hath me, I had as like
she shuld want me too, for of all my apparel, I wold haue
my cap sit close.

Vertue I cannot mislike, which hether to I haue ho-
noured,

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noured, but such a crooked Apostle I neuer barked: for Vertue maye well sat my mind; but it will neither feed mine eye, and in marriage, as market folkes tell mee, the bus band should haue two eyes, & the wife but one, but in such a match, it is as good to haue no eye, as no appetite.

But to aaine were of these inconueniences, which I would chuse, (although each threaten a mischief) I must needs take the wise wanton, who if by hir wantonnes, she will neuer want where she likes, yet by hir wit she will euer conceale whom she lones, & to weare a boze, & not know it, will do me no moze harme, then to eate & spee and not see it.

Idia, I know not whether strong with mine answer, or not content with my opinion, replied in this manner.

Then Fidus, when you match, God send you such a one as you like best, but be sure alwayes, that your head be not higher then your hat. And thus saying an excuse, departed to his lodging, which caused all the company to bzeake off their determined pastimes, leauing me perplexed, with a hundred contrary imaginations.

For this Philautus thought I, that either I did not hit the question which she would, or that I hit it too full against hir will: for to say the truth, twittie she was, and somewhat merrie, but God knoweth so farre from wantonnes, as my self was from wisdom, & I as farre from thinking ill of hir, as I found hir from taking me well.

Thus all night tossing in my bed, I determined the next daye, if any opportunitie were offered, to offer also my importunate seruice. And found the time fit, though hir minde so froward, that to thinke of it my hart throbbed, and to utter it, will blade freshly.

The next day I conning to the gallery, wher she was solitarily walking, with hir frowning cloth, as sicke lately of the sullens, vnderstanding my father to be gone on hunting, and all other the Gentlewomen either walked abroad to take the aire, or not yet readye to come out

of their chambers, I adventured in one ship to put almy
wealth, & at this time to open my long concealed love, de-
termined either to be a knight as we saye, or a knitter of
capes. And in this manner, I offered my first speech.

Lady, to make a long pzeamble to a short sute, woulde
seeme superfluous, and to begin abruptly in a matter of
great waight, might be thought absurd: so as I am brought
into a doubt, whether I should offend you with too many
woyds, or hinder my selfe with too few.

Sho not staing for a longer treatise, bzake me off thus
roundly.

Gentleman, a short sute is some waye, but great mat-
ters not easely graunted: if your request be reasonable, a
wozd will serue: if not, a thousand will not suffice. Ther-
fore, if there be anie thing that I may doe you pleasure
in, let it be honest, & use not tedious discourses or colours
of Rhetozicke, which though they be thought courtly, yet
are they not esteemed necessarie: for the purest Emerauld
shineth brightest, when it hath no oyle, and truth deligh-
teth when it is apparelled wozt.

Then I thus replied.

FAire Ladie, as I know you wise, so haue I found you
curteous, which two qualities, meeting in one of so rare
beautie, must forshew some great meruaile, and woakes
such effect in those that either hath heard of your praise,
or seene your person, that they are infozced to offer them-
selues vnto your seruice. Among the number of which
your vassalls, I, though least woorthy, yet most willing,
am now come, to proffer both my lyfe to doe you good,
and my liuings to be at your commaund, which frankis
offer proceeding of a faithfull minde, can neither be refu-
sed of you, nor mispyked. And because I woulde cutte off
speeches, which might seeme to sauer either of flatterie,
or deceipt, I conclude thus: that as you are the first,
vnto

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unto whom I haue solded my loue, so you shall be the last, requiring nothing but a friendly acceptance of my service, and god will for the reward of it.

Iffida, whose right eare began to glorie, and both whose cheekes waxed redde, either with cholar or bashfulness, took me by thus for humbling.

Gentleman, you make me blush, as much for anger as shame, that seeking to praise me, and profer your selfe, you both bring my good name into question, and your ill meaning into disdaine: so that thinking to present mee with your heart, you haue thrust into my hands the Serpent Amphibena, which hauing at each ende a sting, burieth both wayes. You terme me faire, and therein you flatter: wise, and therein you meane wittie: courteous, which in other plaine words, if you durst haue vttered it, you would haue named wanton.

Haue you thought me Fidus so light, that none but I coulde sit your loosenesse? Or am I the wittie wanton which you harped vpon yesternight, that would alwayes giue you the sting in the head? You are much deceined in mee Fidus, and I as much in you: for you shall neuer finde me for your appetite, and I had thought neuer to haue tasted you so vnpleasaunt to mine. If I be amiable, I will doe those things that are fit for so good a face: if deformed, those things that shall make me saye. And howsoeuer I liue, I pardon your presumption, knowing it to be no lesse common in Court, than solish, to sell a faire tale to a fowle Ladie, wherein they sharpen, I confesse, their wits, but shew as I thinke, small wisdom: & you among the rest, because you would be accepted courtly, haue assayed to sale the beyne you cannot see, wherein you follow not the best Positions, yet the most, who feeling the pulles, doe alwayes saye it betakeneth an Ague, and you saying my pulles beate, plaacantly iudge mee apte to fall into a soler feuer, which least it happen to
Make

shake me hereafter, I am minded to shake you of now, bſing but one request, where I ſhould ſeek oſt to reuenge, that is, that you neuer attempt by worde or writing to ſollicite your ſute, which is no moze pleaſant to me, then the wzinging of a ſtraight ſhoe.

When ſhe had vttered theſe bitter wordes, ſhe was going into her chamber; but I that now had no ſtay of my ſelfe, began to ſtay her, and thus againe to reply.

I Perceiue Iſſida that where the ſtreame runneth ſmoothest, the water is deepeſt, and where the leaſt ſmoake is, ther to be the greateſt fire; and where the mildeſt countenance is, there to bee the melancholyeſt conceits. I ſweare to thee by the Gods, and there ſhe interrupted me againe in this manner.

F Idus, the moze you ſweare, the leſſe I beleue you, for y it is a practiſe in loue, to haue as little care of theyr owne oathes, as they haue of others honours, imitating Iuppiter, who neuer kept oath he ſwoze to Iuno, thinking it lawfull in loue to haue as ſmall regarde of Religion, as he had of chaſtitie. And becauſe I will not ſerue you with delaies, nor that you ſhould comfort your ſelfe with triall, take this for a flat aunſwere, that as yet I meane not to loue any, and if I doe, it is not you, and ſo I leaue you. But once againe I ſtayed her ſteppes bearing now thzoughly heated, as well with lone as with cholar, and thus I thundered.

If I had vſed the pollicie that Hunters doe, in catching of Hiena, it might be alſo I had now wonne you: but comming of the right ſide, I am entangled my ſelfe, and had it bane on the leſſe ſide, I ſhould haue inuegled thee. Is this the guerdon for good will, is this the curteſie of Ladies, the lye of Courtiers, the ſode of louers? Ah Iſſida, little doeſt thou knowe the force of affection, &

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therefoze thou rewardest it lightly, neither shewing curtesie lyke a Louer, noz giuing thanks like a Ladie. If I shoulde compare my bloud with thy birth, I am as noble: if my wealth with thine, as rich: if confer qualities, not much inferiour: but in good will as farre aboue thee, as thou art beyond me in pride.

Doest thou disdaine me because thou art beautifull? Why, coulours fade, when curtesie flourisheth. Doest thou reiect me soz that thou art wise. Why, wit hauing tolde all his cardes, lacketh many an ace of wisdom. But this is incident to women, to loue those that least care soz them, and to hate those that most desire them, making a stache of that which they should vse soz a stomacher.

And seeing it is so, better lost they are with a litle grudge, then found with much griefe, better solde soz soz: roide, then bought soz repentance, and better to make no account of lone, then an occupation: Where all ones seruice be it neuer so great, is neuer thought inough, when were it neuer so little, it is too much. When I had thus raged, she thus replied.

FIdus, you goe the wrong way to the Wode, in making a gappe when the Gate is open, or in seeking to enter by force when your next way lyeth by fauour. Wherein you followe the humour of Ajax, who losing Achilles shelde by reason, thought to winne it a gayne by rage: but it fell out with him, as it doth commonly with all those that are cholarike, that hee hurt no man but himselfe, neither haue you moued anye to offence but your selfe. And in my minde though simple bee the comparison, yet seemely it is, that your anger is lyke y^e wrangling of children, who when they cannot get what they would haue by play, they fall to crieng, & not vnlike the vse of soule gamesters, who hauing lost the maine by true iudgement, thinke to save it out with a false oath,

oath, and you missing of my loue, which you required in sport, determine to get it by spite. If you haue a commission to take vp Ladies, let me see it: if a priuiledge, let mee know it: if a custome, I meane to breake it.

You talke of your birth, when I knowe there is no difference of blouds in a Basen, and as little do I esteeme those that boast of theyr auncestoures, and haue themselves no vertue, as I do of those that crake of their loue, and haue no modestie, I know nature hath provided, and I thinke our lawes allowe it, that one may loue when they see their time, not that they must loue when others appoint it.

Where as you bring in a rabble of reasons, as it were to binde mee against my will, I aunswere, that in all respectes I thinke you so farre to excell mee, that I cannot finde in my heart to match with you. For one of so greate good will as you are, to encounter with one of such pride as I am, were neither commendable nor convenient, no more then a patch of Rustian in a Damaske conte.

As for my beantie and wit, I had rather make them better then they are, being nowe but meane by vertue, then worse then they are, which would then be nothing by loue.

Now where as you bring in (I knowe not by what proue, for I thinke you were neuer so much of womens counsellors) that there women best like, where they be least beloued, then ought they more to pittie vs, not to oppress vs, seeing we haue neyther free will to chuse, nor fortune to enioye. When Fidus since your eyes are so sharpe, that you cannot onelye looke through a Spillstone, but cleane through the minde, and so cunning that you can leuell at the dispositions of women whom you neuer knew, mee thinketh you shoulde vse the meane, if you desire to haue the ende, which is to hate those whome you would faine haue to loue you, for this haue you set for a

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rule (yet out of square) that women then loue most, when they be loathed most. And to the ende I might stope to your lure, I praye you begin to hate me, that I may loue you.

Touching your losing and finding, your buieng and selling, it much I killeth not, for I had rather you should looe me, so you might neuer finde me againe, then finde mee that I shoulde thinke my selfe lost: And rather had I be solde of you for a pennie, then bought for you with a pound. If you meane either to make an Art or an Occupation of loue, I doubt not but you shall finde worke in the Courte sufficient: but you shall not knowe the length of my taste, untill by your cunning you get commendation. A phrase nowe there is which belongeth to your Shoppe worde, that is to make loue, and when I shall heare of what fashion it is made, if I like the pattern, you shal cut me a partlet, so as you cut it not with a paire of left handed sheeres. And I doubt not, though you haue marred your first loue in the making, yet by the time you haue made three or foure lones, you will proue an expert workeman: for as yet you are lyke the Tailours boye, who thinketh to take measure before hee can handle the sheeres.

And thus I protest vnto you, because you are but a young beginner, that I will helpe you to as much custome as I can, so as you will promise me to sow no false stitches, and when mine olde loue is woone thread-bare, you shall take measure of a new.

In the meane season do not discourage your selfe, Appelles was no god Painter the first daie: for in euery occupation, one must first indeavour to beginne: He that will sell Latone, must learne to solde it, and he that will make loue, must learne first to court it.

As she was in this baine verie pleasaunt, so I thinke she would haue bene very long, had not the Gentlewomen called her to walke, being so faire a daie: then taking

king hir leaue very courteously, she left me alone, yet turning againe she said: Will you not man vs Fidus, being so proper a man? Pes quoth I, and without asking too, had you ben a proper woman. Then smiling she said: you should finde me a proper woman, had you ben a proper woꝝk-man. And so she departed.

Now Philautus and Euphues, what a traunce was I leste in, who bewailing my loue, was answered with hate: or if not with hate, with such a kinde of heate, as almost burnt the very bowells within me: What greater discourtesie coulde there possibly rest in the minde of a Gentlewoman, then with so many nippes, such bitter girdes, such disdainfull glikes, to answer him that honoured hir: What crueltie moze vnfit so; so comely a Lady, then to spur him that galloped, or to let him bloud in the heart, whose veyne she should haue stanchd in the lyuer? But it fared with me, as with the hearbe Wasill, the which the moze it is crushed, the sower it springeth: or the Kew, which the oftner it is cut, the better it groweth, or the Doppie, which the moze it is troden with the sate, the moze it flourisheth. For in these extremities, beaten as it were to the ground with dishaie, my loue reacheth to the top of the house with hope, not vnlike vnto a tree, which though it be often felled to the hard rote, yet it buddeth againe and getteth a toppe.

But to make an end, both of my tale & my sorowes, I will procede, onely crauing a little patience, if I fall into mine olde passions. With that, Philautus came in with his spoake, saying: In faith Fidus, me thinketh I could neuer be wearie in hearing this discourse, & I feare me the ende will be too sone, although I sale in my selfe the impression of thy sorowes.

Pea quoth Euphues, you shal finde my friend Philautus so kinde hearted, that befoze you haue done, hee will be further in loue with hir, then you were: so; as your Lady sayd, Philautus will be bounde to make Lone as

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warden of that occupation. Then Fidus: Well, God graunt Philautus better successe then I had, which was too badde. For my father being returned from Hunting, and the Gentlewomen from walking, the Table was covered, and we all set downe to dinner, none more pleasant then Iffida, which would not conclude his mirth: and I not melancholicke, because I would couer my sadness, least either she might thinke mee to doate, or my father suspect me to desire her. And thus we both in table talk beganne to rest. She requesting mee to be his Caruer, and I not attending well to that she craved, gaue her salte, which when she receined, she gan thus to replye.

Soft Gentleman, I seldome eate salte, for feare of Danger, & if you giue it me in token that I want wit, then will you make me cholaricke, before I eate it: for women be they neuer so foolish, woulde euer be thought wise.

I staied not long for mine answer, but as well quickened by his former talke, and desirous to crye quittance for his present tongue, sayd thus.

If to eate steepe of salte cause one to fret, & to haue no salte signifie lacke of wit, then doe you cause me to meruaile, that eating no salt you are so captious, and longing no salte you are so wise, when indeed so much wit is sufficient for a woman, as when she is in the raine, canne warne her to come out of it.

You mistake your aime quoth Iffida, for such a shower may fall, as did once into Danaes lap, & then that woman were a foole that would come out of it: but it may be your mouth is out of tast, therefore you were best season it with salte. In deede quoth I, your aunty wares are so fresh, that without salte I can hardly swallowe them. My nieces were returned that time betwene vs, and some so bitter, that I thought them to proceed rather of mallice

mallice to worke despite, than of mirth to thew disport.
My father very desirous to heare questions asked, willed
me after dinner to vnto some demaund, which after grace
I did in this sort.

Lady Iffida, it is not vnlikely but y^e you can answer
a question as wisely, as the last night you asked one Wi-
lilie, & I trust you will be as ready to resolue any doubt
by intreatie, as I was by commaundement. There was
a Lady in Spaine, who after the decease of hir father,
had thre sutors (& yet neuer a good Archer) the one excel-
led in all gistes of the bodie, insomuch that there could
be nothing added to his perfection, and so armed in all
poynts, as his very lookes were able to pearce the heart of
any Lady, especially of such a one, as famed hir selfe to
haue no lesse beautie then she had personage. For that as
betwene the similitude of manners, there is a friendship
in euerie respect absolute: so in the composition of the bo-
dy, there is a certain loue ingendred by ones lookes, where
both the bodies, resemble each other, as wouen both in one
lome.

The other had nothing to commend him, but a quick
wit, which he had alwaies so at his will, y^e nothing could
be spoken, but he would weaue it to his owne purpose,
which wrought such delect to this Lady, who was no
lesse wittie than he, that you would haue thought a mari-
age to be solemnized, before the match could be talked of.
For ther is nothing in loue more requisit or more delec-
table, then pleasaunt and wise conference, neither can ther
arise any stome in loue, which by wit is not turned to a
calme.

The third was a Gentleman of great possessions, large
reuenuwes, full of monie, but neither the wisest that euer
enioyed so much, nor the properest that euer desired so
much: he had no plea in his sute but gilt, which rubbed,
well in a hot hand, is such a greace, as will supple a verie
hard heart. And who is so ignozaunt, that knoweth not

golte

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golde to be a keye for every lock, chiefly with his Lady, who hir selfe was well stoed, and as yet infected with a desire of more, that she coulde not but lende him a good countenance in this match.

Now Lady Iffida, you are to determine this Spanish bargain; or if you please, we will make it an English controuersie, supposing you to be the Lady, and these such Gentlemen to come vnto you a wooing, In faith, who should be the spider.

Gentleman (quoth Iffida) you maye aunswere your owne question by your own argument if you would, for if you conclude the Lady to be beautifull, witty, and wealthy, then no doubt she will take such a one, as should haue comelinesse of body, sharpnesse of wit, and store of riches: Otherwise, I would condemne that wit in hir, which you seeme so much to commend, hir selfe excelleng in these qualities, she should take one, which was indued but with one: in perfect loue the eye must be pleased, the eare delighted, the heart comforted: beautie causeth the one, wit the other, wealth the third.

To loue onely for comelinesse, were lust: to like for wit onely, madnesse: to desire chiefly for goods, couerousnesse: and yet can there be no loue without beautie, but we loath it: no without wit but we scoyne it: no without riches, but we repent it. Euerie floure hath his blowe, his saueur, his sapper: and euerie desire, should haue to feede the eye, to please the wit, to maintaine the roie.

Ganimedes may cast an amiable countenaunce, but that sedeth not: Vlysses tell a witty tale, but that sateth not: Croesus bring bagges of golde, and that doeth both: yet without the aide of beautie he cannot bestowe it, and without wit, he knowes not how to vse it. So that I am of this minde, there is no Lady but in hir choise will be so resolute, that either she will liue a Virgin, till she

she haue such a one, as shall haue all these three proper-
ties, or else die for anger, if she match with one that want-
eth any one of them.

I perceiuing her to stand so stiffly, thought if I might
to remoue her footing, and replied againe.

Ladie you now thinke by pollicie to start, where you
bounge me to answere by necessitie, not suffering me
to looke these shoules in one possession, but to chuse one,
or else to leaue all. The like I must craue at your hands,
that if of force you must consent to any one, whether
would you haue, the proper man, the wise, or the rich.

She as not without an answer, quickly requited mee.

Although there be no force which may compell mee to
take any, neither a proffer whereby I maye chuse all,
Yet to answere you flatly, I would haue the wealthiest,
for beautie without riches goeth a begging, & wit with-
out wealth, cheapneth all things in the faire, but buieth
nothing.

Truelye Ladie quoth I, either you speake not as you
thinke, or you be farre ouer shot, for me thinketh that he
that hath beautie shall haue monie of Ladies for almes,
and he that is wittie will get it by craft: but the rich ha-
uing inough, and neither loued for shape nor sence, must
either keepe his gold for those he knowes not, or spend it
on them that cares not. Well answered Iffida, so many
men, so many minde, now haue you my opinion, you must
not thinke to wping me from it, for I had rather be as all
women are, obstinate in mine owne conceipt, then apt to
be wponight to others constructions.

My father liked her choyce, whether it were to flat-
ter her, or for feare to offend her, or that he loued monie
himselfe better then either wit or beautie. And our con-
clussions thus ended, she accompanied with her Gen-
tlewomen, and other her seruantes, went to her Un-
cles,

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cles, hauing tarried a day longer with my father then she appointed, though not so many with me, as she was welcome.

Ab Philautus, what torments biddest thou think p^oze Fidus endured, who now felt the same euen to take full holde of his heart, and thinking by sollytarynesse to d^yine away melancholye, and by imagination to forget loue, I laboured no otherwise, then he that to haue his horse stand still, pricketh him with the spurre, or he that hauing sore eyes rubbeth them with salt water. At the last with continuall abstinence from meate, from companye, from sleepe, my body began to consume, and my head to waie idle, insomuch that the sustenance which p^oze force was thrust into my mouth, was neuer digested, nor the talke which came from my adble bzaines liked: For euer in my slumber me thought Iffida presented her selfe, now with a countenance pleasant & merry, straight wales with a coulour full of wrath and mischief.

My father no lesse sorrowfull for my disease, then ignozant of the cause, sent for diuerse Physicians, among the which there came an Italian, who feeling my pulses, casting my water, and marking my lookes, commaunded the chamber to be voided, and shutting the dore, applyed this medicine to my maladie. Gentleman, there is none that can better heale your wound, then he that made it, so that you should haue sent for Cupid, not Aesculapius, for although they be both Gods, yet will they not meddle in each others office. Appelles will not goe about to amend Lisippus caruing, yet they both wrought Alexander: nor Hippocrates busie himselfe with Ouids art, and yet they both described Venus. Your humour is to be purged, not by Apothecaries confections, but by the following of good counsaile.

You are in loue Fidus, which if you couer in a close chest, will burne every place befoze it burst the locke. For as we know by Physicke that poison will disperse it selfe
into

into euery veine, befoze it part the heart: so I haue heard by those that in loue coulde saye somewhat, that it maye meth euerye parte befoze it kill the lyuer. If therefore you will make me priuie to all your deuises, I will procure such meanes, as you shall reconer in short space, otherwise if you seeke to conceale the partie, and increase your passions, you shall but shorten your life, and so lose your loue, for whose sake you liue.

When I heard my Phisition so pat to hit my disease, I could not dissemble with him, least he should betwaxe it, neither would I, in hope of remedie.

Unto him I discoursed the faithfull loue, which I bore to Iffida, and described in euerye particular, as to you I haue done. Which he hearing, procured within one daye, Lady Iffida to see me, telling my father that my disease was but a consuming feauer, which hee hoped in short time to cure.

When my Ladie came, and saue me so altered in a moneth, waisted to the harde boanes, moze like a Choast: then a liuing creature, after many wordes of comfort, (as women want none about sicke persons) when shee saue opportunitie, she asked me whether the Italian were my messenger, or if he were, whether his embassage were true, which question I thus answered.

I Adie to dissemble with the world when I am departing from it, would profit me nothing with man, and hinder me much with God: to make my death bedde, the place of deceit, might hasten my death, and increase my daunger.

I haue loned you long, and now at the length I must leave you, whose harde heart I will not impute to discurtellie, but destinie, it contenteth mee that I dyed in fayth, though I could not liue in fauour, neither was I euer moze desirous to beginne my loue, then I am now to ende my lyfe. Things which cannot be altered are

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to be borne, not blamed: follies past are sooner remembred then redressed, and time past may well be repented but neuer recalled. I will not recount the passions I haue suffered, I thinke the effect shew them, and now it is moze behouefull for me to fall to praiering for a newe life, then to remember the olde: yet this I adde (which though it merit no mercie to saue, it deserueth thanks of a friend) that onely I loued thee, and liued for thee, & now die for thee. And so turning on my left side, I fetched a deepe sigh.

Iffida the water standing in her cies, clasping my hand in hers, with a sad countenance answered me thus.

M^y god Fidus, if the encreasing of my sorrowes, might mitigate the extremitie of thy sickness, I could be content to resolu my selfe into teares to rid thee of trouble, but the making of a fresh wound in my body, is nothing to the healing of a festered soze in thy bowels: for that such diseases are to be cured in the end, by the meanes of their originall. For as by Basil the Scorpion is ingendered, & by the meanes of the same hearbe destroyed: so loue which by time and fancie is bred in an idle head, is by time and fancie banished from the heart: or as the Salamander, which being a long space nozished in the fire, at the last quencheth it, so affection hauing taken holde of the fancie, and liuing as it were in the mind of the louer, in tract of time altereth and chaungeth the heate, and turneth it into chilnesse.

It is no small grieke to me Fidus, that I should bee thought to bee the cause of thy languishing, and cannot be remedie of thy disease. For vnto thee I will reueale moze then either wisdom would allow, or my modestie permit.

And yet so much, as may acquie me of ingratitude towards thee, and ridde thee of the suspicion conceiued of me.

So it is Fidus and my good friend, that about a two yeares past, there was in Courte a Gentleman, not unknowne unto thee, nor I thinke beloued of thee, whose name I will not conceale, least thou shouldst either thinke me to sojge, or him not worthy to be named.

This Gentleman was called Thirfus, in all respectes so well qualified, as had he not bene in loue with mee, I should haue bene enamoured of him. But his hastinellie pꝛeuented my heate, who began to see for that, which I was ready to offer: whose sweet tale although I wished it to be true, yet at the first I could not beleue it. For that men in matters of loue, haue as many wayes to de- ceine, as they haue words to viter.

I seemed straight laced, as one neither accustomed to such lutes, nor willing to entertaine such a seruant, yet so warily, as putting him from me with my little finger, I drew him to me with my whole hand. For I stode in a great mammering, how I might behaue my selfe, least being too cope, he might thinke me proud, or vsing too much courtesie, he might iudge me wanton. Thus long time I held him in a doubt, thinking thereby to haue iust tryall of his faith, or plaine knowledge of his falsshode. In this manner, I lead my life almost one yeare, untill with often meeting, & diuers conferences, I felt my selfe so wounded, that though I thought no heauen to my hap, yet I liued as it were in hell, till I had enioied my hope. For as y^e tree Ebenus, though it no way be set in a flame, yet it burneth with sweete sauiours: so my minde, though it could not be fired, for that I thought my selfe wise, yet was it almost consumed to ashes, with pleasant delights & sweet cogitations: insomuch as it sared with me, as it both with the trees stricken with thunder, which hauing the barkes sound, are byused in the body: for finding my outward parts without blemish, looking into my minde, could not see it without blowes.

I now perceiuing it high time to hie the Philition,

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who was alwayes at hand, determined at the next meeting, to conclaude such a faithfull and inuiolable league of loue, as neither þ length of time, no; the distance of place, no; the th;catening of friends, no; the spight of fortune, no; the feare of death, shoulde either alter o; diminish: which accordingly was then finished, and hath hethertoe bene truly fulfilled.

Thirus as thou knowest, hath euer since bene beyond the Seas, the remembraunce of whose constancie, is the onely comfourt of my lyfe: neither doe I reioyce in any thing moze, then in the faith of my good Thirus.

Then Fidus I appeale in this case to thy honestie, which shall determine of mine honour. Wouldest thou haue me inconstant to mine olde friend, and faithfull to a newe? knowest thou not, that as the Almond tree beareth most fruit when it is olde, so loue hath greatest faith, when it groweth in age. It falleth out in loue, as it doth in vines, for the young Vines bzing the most wine, but the old the best: so tender loue maketh greatest shew of blossomes, but tried loue bzingeth forth sweetest ioyce.

And yet I will say thus much, not to adde courage to thy attempts, that I haue taken as great deliyght in thy companie, as euer I did in anies, (my Thirus onely excepted) which was the cause that oftentimes I woulde either by questions moue thee to talke, o; by quarrells incense thee to cholar, perceiuing in thee a wit aunswerable to my desire, which I thought thoroughly to whet by some discourse. But wert thou in comelinesse Alexander, and my Thirus Thirusites, wert thou Vlysses, he Midas: thou Croesus, he Codrus, I wold not forsake him to haue thee, no, not if I might thereby prolong thy life, o; saue mine owne: so fast a roote hath true loue taken in my heart, that the moze it is digged at, the deeper it groweth, the oftner it is cut, the lesse it blædeth, and the moze it is loaden the better it beareth.

What is there in this vile earth that moze commendeth

deft a woman, than conftancie : It is neither his witte, though it be excellent, that I effeeme : neither his birth, though it be noble : nor his bringing vp, which hath alwayes bene courtly; but onely his conftancie & my faith, which no torments, no tyrant, not death fhall difsolue. For neuer fhall it be faid, that Ifida was falfe to Thirfus, though Thirfus be faithleffe (which the Gods fend vnto Ifida.

For as Amulius the cunning Painter fo portrayed Minerua, that which way foener one caft his eye, ſhe alwayes beheld him : ſo hath Cupide ſo exquisitly bzawen the Image of Thirfus in my heart, that what way ſoener I glaunce, me thinketh he looketh ſtedfaſtly vpon me : in ſomuch that when I haue ſene any to gaze on my beautie (ſimple God wat though it be) I haue wiſhed to haue the eye of Auguſtus Cæſar, to dimme their ſights, with the ſharpe and leaſing beames.

Each ſubie hath time & triall wrought, that if Thirfus ſhould dye, I would be buried with him : imitating the Eagle, which Seta a Virgin brought vp, who ſeing the bones of the Virgin caſt into the fire, thzein himſelfe in with them, and burnt himſelfe with them. Dr Hippocrates Twiſſes, who were bozne together, laughed together, wept together, and dyed together.

For as Alexander would be ingrauen of no one man in a precious ſtone, but onely of Pergoteles : ſo would I haue my picture impainted in no heart, but in his, by Thirfus.

Conſider with thy ſelfe Fidas, that a faire woman without conſtancie, is not vnhke vnto a greene tree without fruitte, reſembling the Counterſait that Praxitiles made for Flora, befoze the which if one ſtoode directly, it ſeemed to waipe, if on the left ſide to laugh, if on the other ſide to ſleepe : whereby he noted the light behaniour of hir, which could not in one conſtant ſhadow be ſet downe.

And yet for the great good will thou beareſt me,

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I cannot reiect thy seruice, but I wil not admit thy loue. But if either my friendes, or my selfe, my goods, or my godd will, may stande thee in stead, ble me, trust me, commaund me, as farre forth as thou canst with modestie, & I may graunt with mine honour.

If to talke with me, or continualltye to be in thy companie, maye in anie respect satisfie thy desire, assure thy selfe, I will attende on thee as diligently as thy pourse, and be moze carefull for thee, than thy affliction. More I cannot promise, without breache of my faith, moze thou canst not aske, without the suspicion of follie.

Here Fidus take this Diamond, which I haue heard olde women say to haue bene of great force against idle thoughts, vaine dreames, and phrenticke imaginations, which if it doe thee no good, assure thy selfe it can doe thee no harme, and better I thinke it against such inchaufed fantasies, then either Homers Moly, or Phinies Centauro,

When my Lady had ended this strange discourse, I was stricken into such a maze, that for the space almost of halfe an houre, I laye as it had bene in a Traunce, mine eyes almost standing in my head without motion, my face without colour, my mouth without breath, insomuch that Iffida began to scriche out and call companie, which called me also to my selfe: and then with a faint & trembling tongue, I vttered these words.

I Adie, I cannot vse as many words as I should, because you see I am weak: nor giue so many thanks as I should, for that you deserve infinit. If Thirsus haue planted the Vine, I will not gather the grapes: neither is it reason, that he hauing sowed with paine, that I should reape the pleasure. This sufficeth me, and delighteth me not a little, that you are so faithfull; and he so fortunate. Yet good Ladye lette me obtaine one small sute, which

delega

deragating nothing from your true loue, must needs bee lawfull, that is, that I maye in this my sicknesse enioye your companie, and if I recouer, be admitted as your seruant: the one will hasten my health, the other prolong my life. She curteously graunted both, and so carefullye tended me in my sicknesse, that what with her merrie sport, and good nourishing, I began to gather by my crumbe, & in short time to walke into a Gallerie nere adioining vnto my Chamber, where she disdained not to leade me, and so at all times to vse me, as though I had ben Thirus. Euery euening she would put forth some pretie question, or vtter some merry conceit to driue me from melancholy. There was no booth that would downe but of her making, no meate but of her dressing, no sleepe enter into mine eyes, but by her singing, insomuch as she was both my Purse, my Cooke, and my Whistion. Being thus by her for the space of one moneth cherished, I waxed strong, as though I had neuer bene sicke.

Now Philautus iudge not parcially, whether was she a Ladie of greater constancie towarde Thirus, or curtesie towarde me?

Philautus thus answered. Nowe surely Fidus in my opinion, she was no lesse to be commended for keeping her faith inuioleable, then to be praised for giuing such almes vnto thee, which good behaviour differeth farre from the nature of our Italian Dames, who if they be constant, they despise all other that seeme to loue them.

But I long yet to heare the end, for me thinketh a matter begun with such a heate, should not end with a bitter colde.

Philautus, the ende is short and lamentable, but as it is borne it.

She after long recreating of her selfe in the country, repaired againe to the Court, & so did I also, to where

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I liued(as the Elephant doth by ayze) with the sight of my Ladie,who euer vsing me in all her secrets,as one y she most trusted.But my ioyes were too greates to last,soz euen in the middle of my blisse,there came tidings to Ifsida,that Thirsus was slaine by the Turkes,basing then in pale with the king of Spaine, which battayle was so bloudie,that many Gentlemen lost their liues.

Ifsida so distraught of her wits,with these newes,sell into a phrensie,hauing nothing in her mouth but alwaies this, Thirsus slaine, Thirsus slaine : euer doubling this speech,with such pittifull cries and scratches, as it would haue moued the souldiers of Vlysses to sorow.At the last by god keeping, and such meanes as by Whisicke was prouided,she came againe to her selfe,vnto whom I wrot many letters,to take patiently the death of him,whose life could not be be recalted,diuers she answered,which I wil shew you at my better leasure.

But this was most straunge,that no sute could allure her againe to loue, but euer she liued all in blacke , not once comming where she was most sought soz. But with in the tearme of foue yeares,she began a little to listen to mine olde sute,of whose faithfull meaning she had such triall,as she coulde not thinke , that either my loue was builded vpon lust or deceit.

But destinie cut off my loue,by the cutting of her lyfe, soz falling into a hot pestilent seauer,she dyed, & how I toke it I meane not to tell:but sozaking the court presently,I haue here liued euer since,and so I meane vntill death shall call me.

Now gentlemen I haue held you too long, I scare me, but I haue ended at the last.You see what loue is, began with grieve , continued with sorow,ended with death . A paine full of pleasure, a ioye replenished with misery,a Heauen,a Hell,a God,a Diuell,and what not, that either hath in it solace,or sorow: Where the dates
are

are spent in thoughts, the night in dreames, both in day, get, either beguiling vs of that we had, or promising vs that we haue not. Full of iealousie without cause, & voids of feare when there is cause: and so many inconueniencies hanging vpon it, as to reckon them all were infinite, and to tast but one of them intollerable.

Yet in these dayes it is thought the signes of a good wit, and the onely vertue peculiar to a courtier, for Loue they say is in young Gentlemen, in clownes it is lust, in olde men dotage, when it is in all men, madnesse.

But you Philautus, whose bloud is in his chiefest heaf, are to take great care, leass being ouerwarmed with loue, it so inflame & liuer, as it driue you into a consumption. And thus the olde man brought them in to dinner, where they hauing taken their repast, Philautus as well in the name of Euphues as his owne, gaue this answer to the olde mans tale, & these or the like thanks for his cost and curtesie.

Father I thanke you no lesse for your talke which I found pleasant, then for your counsell which I account profitable, & so much for your great chere and courteous enterテインement, as it deserueth of those & cannot deserue any. I perceiue in England, & women & men are in loue constant, to strangers courteous, & bountifull in hospitalitie, the two later we haue tried to your cost, the other we haue heard to your paines, & may iustifie them all where-soeuer we become, to your praises, and our pleasure. This onely we craue, that necessitie may excuse our boldnesse, & for amends we will ble such meanes, as although we cannot make you gaine much, yet you shall lose little.

Then Fidus taking Philautus by the hand, spake thus to them both.

Gentlemen and friends, I am ashamed to receiue so many thanks for so small curtesie, and so far of it is to, me to looke for amends for my cost, as I desire nothing

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more then to make you amends for your companie, and your good will in accounting well of ill fare: onely this I craue, that at your returne, after you shall be feasted of great personages, you vouchsafe to visit the Cottage of poore Fidus, where you shall be no lesse welcome then Iupiter was to Bacchus: When Euphues,

We haue troubled you too long, and high time it is for poore pilgrimes to take the day before them, least being benighted they straine curtesie in another place, and as we say in Athens, Fish & gesse in three daies are stale: Notwithstanding we will be bolde to see you, and in the meane season, we thanke you, and euer as we ought, we will pray for you.

Thus after many farewells, with as many welcomes, of the one side, and thankes of the other, they departed, & framed their steps towards London. And to driue alwaies the time, Euphues began thus to instruct Philautus,

Thou seest Philautus & curtesie of England to surpasse, and the constancie (if the olde Gentleman tolde the truth) to excell, which warneth vs both to be thankfull for & benefitts we receiue, & circumspect in behauiour we vse, least being vnmindfull of good turnes, we be accounted ingrate, & being dissolute in our liues, we be thought impudent.

When we come into London, we shall walke in the Garden of the world, where among many flowres we shall see some weeds, sweete Roses and sharpe Nettles, pleasant Lillies and pricking thornes, high Vines, and low hedges. All things (as the same goeth) that maye eyther please the sight, or dislike the smell, either feed the eye with delight, or fill the nose with infection.

When good Philautus, let the care I haue of thee, be in stead of graue counsell, and my good will towards thee in place of wisdom.

I had rather thou shouldst walke among the beddes of wholesome hot hearbes, then the knottes of pleasant

faunt flowers, and better shalt thou finde it to gather gar- like for thy stomacke, then a sweet Violet for thy senses. I feare me Philautus, that seeing the amiable faces of the English Ladies, thou wilt cast off all care both of my counsaile, and thine owne credite. For well I know that a fresh colour doth easely dim a quicke sight, that a sweet Rose doth soonest pearce a fine sent, that pleasaunt drops doth chiefliest infect a delicate tast, that beautifull women doe first of all allure them that haue the wantonnest eyes and the whitest mouths.

A straunge tree there is called Alpina, which bringeth forth the fairest blossomes of all trees, which the Bee, either suspecting to be venomous, or misliking because it is so glorious, neither tasteth it, nor commeth nere it. In the like case Philautus would I haue thee to imitate the Bee, that when thou shalt behold so amiable blossomes of the Alpine tree in any woman, thou shun thee, as a plate infected either with popson to kill thee, or honie to deceiue thee: for it were moze conuenient thou shouldest pull out thine eyes and liue without loue, then to haue them clare, and be infected with lust.

Thou must chouse a woman as the Lapidarie doeth a true Sapphire, who when he seeth it to glister, couereth it with oyle, & then if it shine, he alloweth it, if not, he breake- keth it. So if thou fall in loue with one that is beautiful, cast some kinde of colour in hir face, either as it were misliking hir behauiour, or hearing of hir lightnesse, and if then she looke as faire as befoze, woe hir, win hir, and weare hir.

When my god friend, consider with thy selfe, what thou arte, an Italian: where thou arte, in Englande: whome thou shalt loue if thou fall into that wayne, an Atungell. Let not thy eye goe beyonde thy eare, nor thy tongue so farre as thy sexe. And thus I coniure thee, that of all things that thou refraine from the hot fire of affection.

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For as the precious stone Autharitis, being throwen into the fire, looketh blacke and halfe dead, but being cast into the water glistereth like the Sunne beames : so the precious minde of man once put into the flame of loue, is as it were vglye, and loseth his vertus, but sprinkled with the water of wisdom and detestation of such fond delights, it shineth like the golden raies of Phoebus.

And it shall not be amisse, though my Physicke be simple, to prescribe a straight diet befoze thou fall into thine olde disease.

First, let thy apparell be but meane, neither too hane to shew thy pride, nor too bale to beto:ay thy pouertie : be as carefull to keepe thy mouth from wine, as thy fingers from fire.

Wine is the glasse of the minde, & the onell sauce that Bacchus gaue Ceres when he fell in loue : be not daintie mouthed, a fine taste noteth the fond appetites, that Venus said hir Adonis to haue, who seeing him to take chée, lest delight in costlie cates, smiling said this.

I am glad that my Adonis hath a swete tooth in his head, and who knoweth not what followeth. But I will not waide too farre, seeing hertofore as well in my cooling card, as at diuers other times, I haue giuen thee a caueat, in this vanitie of loue, to haue a care : & yet me thinketh the more I warne thee, the lesse I dare trust thee : for I know not how it commeth to passe, that euerie minute I am troubled in minde about thee.

When Euphues had ended, Philautus thus began.

EVphues, I thinke thou wast bozne with this worde Loue in thy mouth, or that thou art bewitched with it in minde, for there is scarce thee wordes vttered to me, but the third is loue : which how often I haue answered thou knowest, and yet, that I sprake as I thinke, thou neuer belauest : either thinking thy selfe a God, to knowe

knowe thoughts, or me worse then a Diuell not to acknowledge them. When I shall giue anie occasion, warne me, and that I should giue none, thou hast already armed me, so that this perswade thy selfe, I will stick as close to thee, as the soale doth to the shoe.

But trulie I must needs commend the courtesie of Englande, and olde Fidus for his constancie to his Ladie Iffida, and hir faith to hir friende Thirsus: the remembrance of which discourse, did often bring into my minde the hate I bare to Lucilla, who loued all, and was not found faithfull to anie. But I let that passe, least thou come in againe with thy sa-burthen, and hit me in the teeth with lone, for thou hast so charmed me, that I dare not speak anie word that may be wrested to charitie, least thou saie, I meane loue: and in truth I thinke there is no moze difference betwene them, then betwene a bosome and a besome.

I will follow thy diet and thy counsaile, I thank thee for thy good will, so that I wil now walke vnder thy shadow & be at thy commaundement: not so, answered Euphues, but if thou followe me, I dare be thy warrant we will not offend much. Much talke there was in the waie, which much shortned their waie: and at last they came to London, wher they met diuers strangers of their friends, who in small space brought them familiarlie acquainted with certain English gentlemen, who much delighted in the companie of Euphues, whom they found both sober & wise, yet sometimes merrie & pleasant. They wer brought into all places of the Citie, and lodged at the last in a Merchants house, where they continued till a certaine breach.

They vsed continually the court, in the which Euphues tooke such delight, that he accepted all the praises he heard of it before, rather to be enuious, then otherwise, & to be parcial, not giuing so much as it deserued, & yet to be pardoned because they could not. It hapned y these English

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Gentlemen conducted these two Straungers, to a place, where many Gentlewomen were; some courtiers, others of the countrie: where, being welcome, they frequented almost euery daye for the space of one moneth, entertein- ing of time in courtly pastimes, though not in the court: insomuch that if they came not, they were sent for, and so bled as they had bene countrie-men not straungers. Phil- lantus with this continuall access, and often conference with Gentlewomen, began to weane himselfe from the counsaile of Euphues, and to wed his eyes to the comeli- nesse of Ladies, yet so warily, as neither his friend could by narrow watching discover it, neither did he by ante wanton countenaunce betray it, but carrieng the image of Loue ingrauen in the bottome of his heart, and the pic- ture of courtesie impainted in his face, he was thought to Euphues courtly, and known to himselfe comfortlesse. Among a number of Ladies, he fixed his eyes vpon one, whose countenance seemed to promise mercie, and threa- ten mischief, intermeddling a desire of liking, with a dis- daine of loue: shewing hir selfe in courtesie to be familiar with all, and with a certain comely pride to accept none: whose wit would communlye taunt without despise, but not without dispoise, as one that seemed to abhorre loue worse then lust, and lust worse then murther: of greater beautie then birth, and yet of lesse beautie then honestie: which gate hir more honor by vertue, then Nature could by art, or fortune might by promotion. She was reddie of aunswere, yet warie: shyll of speech, yet swate: in all hir passions, so temperate, as in hir greatest wrath, none would thinke hir wanton, neither in hir deepest griefe sullen: but alwayes to looke with so sober charitablenesse, as it was hardly thought, where she were more commended for hir grauitie of the aged, or for hir courtinesse of the youth: oftentimes delighted to heare discourses of Loue, but euer desirous to be instructed in Learninge: Some- what curious to keepe hir Beautie, which made hir comely

comelye, but moze carefull to increase her credite,
which made her commendable: not adding the length of
a haire to courtlinesse, that might detract the breadth of a
haire from chastitie: In all her talke so pleasant, in all her
lookes so amiable, so graue modestie ioyned with so witty
mirth, that they that were entangled with her beautye,
were i[n]sojced to p[re]ferre her wit befoze their wills, and
they that loued her vertue, were compelled to p[re]ferre
their affections befoze her wisdoms: whose rare qual-
ties, caused so straunge euents, that the wise were allured
to vanities, and the wantons to vertue, much like the ri-
uer in Arabia, which turneth golde to dross, and durt to
silver. In conclusion, there wanted nothing in this Eng-
lish Angell & nature might adde fo: perfection, or fo:
fortune could giue fo: wealth, or God doth commonly be-
stow on moztall creatures: And moze easie it is in the
description of so rare a personage, to imagine what she
had not, then to repeate all she had: But such a one she
was, as almost all they are that serue so noble a Prince,
such virginnes carrie lightes befoze such a Vesta, such
Symphs arrowes, with such a Diana. But why goe I
about to set her in blacke and white, whom Philautus is
now with all colours im[po]rtreating in the Table of his
heart. And surely I thinke by this he is halfe mad, whom
long since I left in a great maye.

Philautus viewing all these thinges, and moze then I
haue uttered (so that the louers ere pearceth deeper) with-
drew himselve secretly into his lodging, and locking the
dore, began to debate with himselve in this manner.

A Thrice vnfortunate is he that is once faithfull, and
better it is to be a mercilesse souldier, then a true
louer: the one liueth by anothers death, the other dyeth
by his owne lyfe. What straunge sittes be these Philau-
tus that burne thee with such a heat, that thou shakest so
cold, and all thy body in a thickeering sweat, in a flaming

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Use, melteth like ware, & hardneth like the Adamant: Is it loue? Thou would it were death: for likelier it is that I should lose my life, then winne my loue. Ah Camilla, but why doe I name thee when thou dost not heare me, Camilla, name thee I will, though thou hate me. But alas, the sound of thy name, doth make me sound for griefe. What is in me that thou shouldest not despise, & what is there not in thee y I should not wonder at? Thou a woman, the last thing God made, and therefore the best, I a man that coulde not liue without thee, and therefore the worst. All things were made for man as a souereigne, & man made for woman as a slave. O Camilla, wouldst either thou hadst ben byed in Italy, or I in England, or wold thy vertues were lesse then thy beautie, or my vertues greater then my affections.

I see that India bringeth golde, but England byeth goodnesse: And had not England bene thrust into a corner of the worlde: it would haue filled the whole worlde with woe. Where such women are as we haue talked of in Italie, hearde of in Rome, read of in Greece, but neuer sounde but in this Islande: And for my parte (I speake softlye, because I will not heare my selfe) would there were none such here, or such euerie where. Ah sonde Euphues my deere friende, but a simple soile if thou belienest no'te thy cooling Tarde, and an obstinate soile if thou doe not recant it. But it may bee thou layest that Tarde for the eleuation of Naples, like an Astronomer. If it were so I forgine thee, for I must belien thee, if for the whole worlde. Beholde England, where Camilla was borne, the flower of curtesie, the picture of comlynesse: one that shameth Venus, being somewhat fairer, but much more vertuous: and shameth Diana, being as chaste, but much more auailable. I but Philautus, the more beautie she hath, the more pride, and the more vertue the more preciousnesse. The Pecoche is a Birde for none but Iuno, the Dove for none but Vesta. None must weare

weare Venus in a Tablet, but Alexander: none Pallas in a ring, but Vlysses. For as there is but one Phoenix in the world, so is there but one tree in Arabia, where in she buildeth, & as there is but one Camilla to be heard off, so is there but one Caesar that she will like off. Why then Philautus, what resteth for thee but to die with patience, seeing thou maist not live with pleasure. When thy disease is so dangerous, that the third letting of blood is not able to recover thee, when neither Ariadnes thread, nor Sibillas bough, nor Medeas seed, may remedy thy griefe. Dye, dye, Philautus, rather with a secret sharpe, then an open scorne. Patroclus cannot make in Achilles armour, without a maine, nor Philautus in the English Court without a mocke. I, but there is no pearle so harde, but Vineger breaketh it, no Diamonde so stonie, but blood mollifieth, no heart so firme but love weakeneth it. And what then? Because she may loue one, is it necessarie she should loue thee? Be there not infinite in England, who as farre exceede thee in wealth, as she doth all the Italians in wisdome, and are as farre aboue thee in all qualities of the bodye, as she is aboue them in all giftes of the minde? Dost thou not see every minute the noble youth of Englande frequent the Courts, with no lesse courage then thou cowardise? If Courtiers haue maye allure her, who moze gallant then they? If personage, who moze valiant? If witte, who moze sharpe, if Birth, who moze noble, if Vertue, who moze deuout?

When there are all things in them that should delight a Ladie, and no one thing in thee that is in them, with what face Philautus canst thou desire, which they cannot deserue, or with what seruice deserue that, which so many desire before thee?

The moze beautie. Camilla hath, the lesse hope shouldst thou haue. Many thinke not but the Daye that caught thee, hath beguiled other English men of notes.

Euphues and his England.

Infants they can loue, neither so hard hearted to despise it, nor so simple not to discern it.

Is it likely then Philautus that the Fore will lette the Grapes hang for the Sole : or the English - man bequeath beautie to the Italian ? No no Philautus, as sure thy selfe, there is no Venus, but she hath her Temple, where on the one side Vulcan maye knocke, but Mars shall enter : no Saint but hath his Shrine, and he that cannot winne with a Pater noster, must offer a pennie.

And as rare it is to see the Sunne without a light, as a faire woman without a louer, and as rare is fancie to beutie, as the pycke to the Rose, as the flake to the rinde, as the earth to the roote.

Doest thou not thinke that hourly she is serued and such vnto, of thy betters in birth, thy equals in wealth, inferiours in no respect.

If then she haue giuen her faith, darrest thou call her honour into suspicion of falsehood ?

If she refuse such vaine delights, wilt thou bring her wisdome into the compasse of folly ?

If she loue so beautifull a piece, then will she not be vnconstant : If she vowe virginittie, so shall a Ladie cannot be periuied : and of two things the one of these must be true, y either her minde is already so weaned from loue, that she may not be moued, or so settled in loue, that she is not to be remoued.

I but it maye be that so young and tender a heart, hath not yet felt the impression of loue : I but it cannot be that so rare perfection should want that which they all wish, affection.

A Rose is sweeter in the bud then full blowne. Young twiggies are sooner bent then olde trees. White Snows sooner melted then hard Ice : which proueth that the younger she is, the sooner she is to be wooed, and the fairer she is, the likelier to be wonne.

Who

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Who will not runne with Atlanta, though he be lame ?
Who would not wastle with Cleopatra, though he wer
sicker ? Who feareth to loue Camilla, though he were
blinde ?

Oh beantie, such is thy force, that Vulcan courteth Venus,
the for comelinesse a Goddess, he for vglinesse, a di-
uell: moze fit to strike with a hammer in his forge, than
to hold a Lute in thy chamber.

Whether dost thou wade Philautus, in launcing the
wound thou shouldst taint, and pricking the heart, which
asketh a playster ? For in deciphering what she is, thou
hast forgotten what thou thy selfe art, and being dazled
with hir beantie, thou seest not thine owne basenesse.

Thou art an Italian, poore Philautus, as much misliked
for the vice of thy Countrie, as she meruailed at for the
vertue of hers: and with no lesse shame dost thou heare,
then know with griefe, how if any Englishman be infec-
ted with anie misdeemeanour, they say with one mouth:
he is Italionated: so odious is that Nation to this, that
the very man is no lesse hated for the name, then the coun-
trie for the manners.

O Italy, I must loue thee, because I was borne in thee,
but if the infection of the aire be such, as whosoener breath
in thee, is poisoned by thee, then had I rather be a Bas-
tard to the Turke Octommo, then heire to the Emperour
Nero.

Thou which heretofore wast most famous for victo-
ries, art become most infamous by thy vices: as much
disdained now for thy beastlines in peace, as once feared
for thy battailes in warre: thy Caesar being touned
to a Vicar, thy Consulls to Cardinalls, thy sacred Se-
nate of three hundred graue Counsaillours, to a shame-
lesse Synode of three thousand gracie Caterpillers. Where
there is no vice punished, no vertue praised, where none is
long loved if he doe not ill, where none shall be loved, if
he doe well. But I leaue to name thy sinnes, which no

R O B E

Ciphers can number, and I would I were as free from the infection of some of them, as I am farre from the reckoning of all of them, or would I were as much enuied for good, as thou art pitied for ill.

Philautus would thou haddest neuer lined in Naples, or neuer left it. What newe skirmishes doest thou now feele betwene reason and appetite, loue and wisdom, daunger and desire.

Shall I goe and attire my selfe in coslie appaile, tush a faire pearle in a Murrians care, cannot make him white; Shall I ruffle in new deuices, with chaines, with Bracelettes, with Rings and Roabes, tush, the precious stones of Mansolus Sepulcher cannot make the dead carkeasse liue.

Shall I curl my haire, colour my face, counterfaine courtlinesse? Tush, there is no painting can make a picture sensible. No no Philautus, either I will solve the twice of Pandrake, which maie cast thee into a dead slape, or chewe the hearbe Cheruell, which maie cause thee to mistake euerie thing: so shalt thou either die in thy slumber, or thinke Camilla deformed by thy potion. No, I cannot doe so though I would. But suppose thou think thy selfe in personage comelie, in birth noble, in wit excellent, in talke eloquent, of great reuenewes: yet will this one lie bee cast in thy teeth as an obloquie, thou arte an Italian.

I, but all that be blacke, digge not for coles, all things that breed in the muddie, are not Cuckes: all that be borne in Italy, are not ill. She will not enquire what most are, but enquire what I am. Euerie one I seeketh a Wolfe, is not rauening: there is no countrie but hath some, as bad as Italy, manie that haue worse, none but hath some. And canst thou thinke, that an English Gentleman, will suffer an Italian to be his Riualle? No, no, thou must either put by a quarrell with shame, or trie the Combatte with perill.

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An Englishman hath three qualities, he can suffer no partner in his loue, no stranger to be his equall, nor to be dard by ante. When Philautus be as warie of thy life, as carefull for thy loue: thou must at Rome reuerence Romulus, in Boetia Hercules, in England those that dwell there, els shalt thou not liue there.

Oh Loue, what wrong dost thou me, which once beguildest me with that I had, & now beheadest me for that that I haue not. The loue I boze to Lucilla, was colde water, the loue I oipe Camilla, hot fire: the first was ended with defame, the last must begin with death.

I see now, that as the resituation of an Ague, is desperate, and the second opening of a veine deadly, so the renewing of loue, is, I know not what to feare me if, worse then death, and as bad as what is worst. I perceiue at the last, the punishment of loue is to line. Thou art here a stranger without acquaintance, no friend to speake for thee, no one to care for thee: Euphues will laugh at thee if he know it, and thou wilt wepe if he know it not. O infortunate Philautus, bozne in the wane of the Mone, and as like to obtaine thy wish, as the Wolfe to eate the Mone. But whie goe I about to quench fire with a sword, or with affection to mortifie my loue?

O my Euphues, would I had thy wit, or thou my will. Shal I bitter this to thee, but thou art moze likelie to correct my follies w counsaile, then to comfort me with any pretie conceipt. Thou wilt say, y she is a ladie of great credit, and I haue of no countenance, I but Euphues, lowe trees haue their toppes, small sparkes their heate, the sic his Splene, the Ant hir Gall, Philautus his affection, which is neither ruled by reason, nor leade by appointment. Thou broughtest me into England Euphues, to see, and am blinde: to seeke aduentures, and I haue lost my selfe: to remedie Loue, and I am now past cure, much lyke Scriphuis that olde Dudge in Naples, who concealing to heale his bearded eye, put it out. My thoughts are high,

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high, my fortune low: and I resemble that foolish Pilot, who hoisteth vp all his sailes & hath no wind, & launcheth out his ship, & hath no water. Ah Loue, thou takest away my tast, & prouokest mine appetite, yet if Euphues would be as willing to further me now, as he was once wilke to hinder me, I should thinke my selfe fortunate, and all that are not amorous to be foole. There is a Stone in the fount of Thracia, that whosoener findeth it, is neuer after grieved: I would I had that Stone in my mouth, or that my bodie were in that river, that I might either be without griefe, or without life.

And with these words, Euphues knocked at the doze, which Philautus opened, pretending droulesse, and excusing his absence by Idleness, vnto whome Euphues sayd.

What Philautus dost thou shun the Court to sleepe in a corner, as one either cloyed with delight, or hating surfetted with desire: beleue me Philautus, if the winde be in that doze, or thou so deuout to fall from beantie to thy beades, and to forsake the Court to liue in a Cloyster, I cannot tell whether I should more wonder at thy fortune, or praise thy wisdom: but I feare me, if I liue to see thee so holy, I shall be an olde man before I die, or if thou dye not before thou be so pure, thou shalt be more meruailed at for thy yeares, then esteemed for thy vertues. In sooth my good friend, if I should tarie a yeare in England, I could not abide an holme in my chamber, for I know not how it cometh to passe, that in earth I thinke no other Paradise, such varietie of delights to allure a Courtly eye, such rare puritie to drawe a well disposed mind, that I know not whether they be in England more amorous or vertuous, whether I should thinke my time best bestowed in viewing goodly Ladies or hearing godly Lessons.

I had thought no woman to excell Livia in the world, but

but now I see that in England they be all as good, none worse, manye better, insomuch that I am enforced to thinke, that it is as rare to see a beautifull woman in England without vertue, as to see a faire woman in Italy without pride. Curteous they are without coines, but not without a care, amiable without pride, but not without courtlynesse: merrie without curiositie, but not without measure, so that conferring the Ladies of Greece, with the ladies of Italy, I find the best but indifferent, & comparing both Countries with the ladies of England, I account them all sharke naught.

And truelye Philautus thou shalt not shyn me like a Whoastye Father, for to thee I will confesse in two thinges my extreamelye folly, the one in loving Lucilla, who in comparison of these, had no sparke of beautie, the other for making a cooling Card against women: when I see these to haue so much vertue, so that in the first I must acknowledge my iudgement raw, to discern shadows, and rash in the later to giue so peremptorie sentences: in both I thinke my selfe to haue erred so much, that I recant both, being readye to take anye penance thou shalt enioyne me, whether it be a fagot for Heresie, or a fine for Hypocrisie. An heretike I was by mine inuectiue against women, and no lesse then an hypocrite for dissembling with thee, for nowe Philautus I am of that minde that women, but Philautus taking holde of this discourse, interrupted him with a sodeyne reply, as followeth.

Saye Euphues, I canne seuell at the thoughtes of thy heart by the words of thy mouth, for that commonly the tongue uttereth the minde, and the outwarde speech betrayeth the inwarde spirite. For as a good rose is knowne by a fayre blossom, so is the substance of the heart noted by the shew of the countenaunce. I canne see day at a little hole, thou must haue cunningly if thou be.

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beguile a Cripple, but I cannot choose but laugh to see thee play with the baite, that I feare thou hast swallowed, thinking with a mist to make thy sight blinde, because I should not perceiue thy eyes bleared, but in faith Euphues, I am now as well acquainted with thy conditions, as with thy person, and we hath made me so expert in thy dealings, y well thou maist iuggle with the woꝛld, but thou shalt neuer deceiue me.

A burnt childe dzeadeth the fire, hee that stumblcth twice at one stone is woꝛthy to bzeake his shinnes, thou maist happely soꝛswear thy selfe, but thou shalt neuer delude me, I know thee now as readily by thy visage, as thy visage: It is a blinde Gose that knoweth not a Feere from a Feerne bush, and a foolish fellowe that can not discern craft from conscience, beeing once cousoned. But why should I lament thy follies with griefe, when thou seemest to colour them with deceit.

Ay Euphues, I loue thee well, but thou hatest thy selfe, and seekest to heape moze harmes on thy head by a little wit, then thou shalt euer claue of by thy great wisdome: all fire is not quenched by water, thou hast not loue in a string, affection is not thy slave, thou canst not leane when thou listest. With what face Euphues canst thou returne to thy vomit sanning with the grædie hounde to lap vp that which thou diddest cast vp, I am ashamed to rehearse the tearmes that once thou didst vtter of malice against women, and art thou not ashamed now againe to recant them? they must nedes thinke thee either enuious vpon small occasion, or amorous vpon a light cause, and then will they all be as ready to hate thee for thy spight, as to laugh at thee for thy losenesse.

So Euphues, so deepe a wound cannot be healed with so light a plaister, thou maist by arte recouer the skinne, but thou canst neuer couer the skarre, thou maist flatter with soles because thou art wise, but the wise will euer marke thee for a sole. When sure I cannot see what thou

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gained, if the simple condemne thee of flatterye, and the graue of follye. Is thy cooling Carde of this propertie, to quench fire in others, and to kindle flames in thee? Or is it a Whetstone to make thee sharpe and vs blunt, or a Sword to cut wounds in me and cure them in Euphues? Why diddest thou write that against them thou neuer thoughtest, or if thou didst it, why doest thou not follow it: but it is lawfull for the Whistion to surfet, for the shepheard to wander, for Euphues to prescribe what he will, and doe what he list.

The sicke patient must keepe a straight dyet, the sillye sheepe a narrowe folde, poore Philautus must beloue Euphues and all louers (hee onely excepted) are cooled with a Carde of tennie, or rather soled with a vaine toy. Is this thy professed puritie to cry Peccaui? Thinking it as great shame to be honest, as shame not to be amorous: thou that diddest blasphemie the noble sexe of women without cause, doest thou now commit Idolatrye with them without care? Obseruing as little grauitie then in thine vnbydeled furie, as thou doest now reason by thy disordinate fancie. I see now that there is nothing moze smooth then Glasse, yet nothing moze brittle: nothing moze faire then Snow, yet nothing moze firme: nothing moze fine then wit, yet nothing moze sickle. For as Polypus vpon what rocke so euer he lyghteth, turneth himselfe into the same lykenesse, or as the Birde Piralis, sitting vpon white cloth is white, vpon graine, graine, & chaungeth her colour with euery cloath, or as our changeable silke turned to the Sunne hath many colours, and turned backe the contrary, so wit shippeth it selfe to euery conceit, being constant in nothing but inconstancie.

Where is now thy conference with Atheos, thy deuotion, thy Diuinitie? Thou sayest that I am fallen from beauntie to my Beades, and I see thou art come from thy booke to beastlinesse, from coting of the scriptures, to court-

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ting with Ladies from Paule to Ouid: from þe Prophets to Poets, resembling the wanton Diophantus, who refused his mothers blessing to heare a song, & thou forsakest Gods blessing to sit in a warme Sunne.

But thou Euphues thinkest to haue thy prerogative, (which others will not graunt thee for a priuiledge) that vnder the colour of wit thou maist be accounted wise, and being obstinate, thou art to be thought singular. There is no coine good silver but thy halfepennie, if thy Glasse glister it must needs be golde, if thou speake a sentence, it must be a lawe, if giue a censur, an Oracle: if dreame, a Prophesie: if coniecture, a truth: insomuch, that I am brought into a doubt, whether I shuld moze lament in thee the want of gouernement, or laugh at thy fained grauitie.

But as the rude Poet Cherillus had nothing to be noted in his beares, but onely the name of Alexander, nor that rurall Poet Daretus anye thing to couer his deformed Ape, but a white curtaine, so Euphues hath no one thing to shadow his shamelesse wickednesse, but onely a shew of wit. I speake all this Euphues, not that I enuye thy estate, but that I pittie it, and in this I haue discharged the duetie of a friende, in that I haue not wincked at thy follie. Thou art in loue Euphues, contrary to thine oath, thine honour, thine honestie, neither woulde anye, professing as thou doest, liue as thou doest, which is no lesse grieve to me, then shame to thee: excuse thou maist make to me, because I am credulous, but amendes to the wo:ld thou canst not frame, because thou art come out of Greece, to blaze thy vice in England, a place too honest for thee, and thou too dishonest for any place. And this my flat and friendly dealing if thou wilt not take as I meane, take as thou wilt: I feare not thy force, I force not thy friendshippe: And so I end.

Euphues not a little amazed with the discourteous
speech

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speech of Philautus, whom he saw in such a burning fever, did not applie warme clothes to continue his sweat, but gave him colde drinke to make him shake, either thinking so straunge a malacie was to be cured with a desperate medicine, or determining to use as little Arte in Physicke, as the other did honestie in friendship, and therefore in steede of a Pill to purge his hotte bloud, he gave him a choake-peare to stoppe his breath, replieng as followeth.

I Had thought Philautus, that a wound healing so faire, could neuer breed to a fistula, or a bodie kept so well from drinke, to a Dropsie: but I well perceiue, that thy flesh is as ranke as the Molues, who as soone as he is stricken, recovereth a skinne, but rankeleth inwardlye untill it come to the liuer: and thy stomache as queasie, as olde Nestors, vnto whom pay was no better then poison: and thy bodie no lesse discompered then Hermogineus, whom abstinence from wine, made oftentimes drunken. I see thy humour is loue, thy quarrell iealousie: the one I gather by thine adde head, the other by thy suspicious nature: but I leave them both to thy will, and thee to thine owne wickednesse. I yettelie to cloke thine owne follie, thou callest me thicke first, not vnlike vnto a curd wife, who deseruing a checke, beginneth first to scold.

There is nothing that can cure the kings euills, but a Prince, nothing ease a plurisie but letting blood; nothing purge thy humour, but that which I cannot glue thee, nor thou get of anie other, liberie.

Thou seemest to colour craft by a friendlie kindnesse, taking great care for my bondage, that I might not distrust thy follies: which is, as though the Thrush in the cage, should be sozie for the Nightingale, which singeth on the tree, or the Beare at the stake, lament the mishap of the Lyon in the forest.

But in truth Philautus, though thy skin shew thee a
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For, thy little skill trieth this a shepe. It is not the colour that commendeth a good painter, but the good countenance: nor the cutting that valueth the Diamonde, but the vertue: nor the gloase of the tongue that trieth a friend, but the faith. For as all coynes are not good that haue the Image of Cæsar, nor all golde that are coyned with the kings stamp: so all is not truth that beareth the shew of godlinesse, nor all friends that beare a faire face. If thou pretend such love to Euphues, carrie thy heart on the backe of thy hand, and thy tongue in the palme, that I maie see what is in thy minde, and thou with thy fingers claspe thy mouth. Of a stranger I can beate much, because I know not his manners, of an enimie more, for that all proceedeth of mallice, all things of a friend, if it be to trie me, nothing if it be to betraie me; I am of Scipios minde, who had rather that Hannibal shoulde eate his heart with salte, then Lælius graue it with unkindnesse: and of the like with Lælius, who chose rather to be slaine with the Spaniards, then suspected of Scipio.

I can better take a blisser of a peltle, than a prick of a Rose; more willing that a Raven shoulde pecke out mine eyes, then a Turtle pecke at them. To die of the meate one liketh not, is better then to surfet of that he loveth: I had rather an enimie should burie me quicke, than a friend belie me, when I am dead.

But thy friendshippe Philautus is like a newe fashion which being bled in the morning is accounted old before none: which varietie of chaunging being oftentimes noted of a grave Gentleman of Naples, who hauing bought a Hat of the newest fashion, and best blocke in all Italy, and wearing it but one daie, it was told him that it was stale, he hung it vp in his studie, and viewing al sorts, all shapes, perceiued at the last his olde Hat againe to come into the new fashion, wherewith smiling to himselfe he said, I haue now liued compasse, for Adams olde Apron, must make Eue a new Kirtle: noting this, that when no

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new thing could be devised, nothing could be moze newe than the olde.

I speake this to this ende Philautus, that I see thee as often chaunge thy head, as others doe their hats, now being friend to Ajax, because he should couer thee with his buckler, now to Vlisses, that he maie plead for thee with his eloquence, now to one, and now to another, and thou dealest with thy friends, as that Gentleman did with his self, for seeing not my vaine answerable to thy vanities, thou goest about (but yet the neereſt way) to hang me vp for holi-daies, as one neither sitting thy head, nor pleasing thy humour, but when Philautus thou shalt see, that chaunge of friendships shall make thee a fat Calfe, and a leane Coffer, that there is no moze holde in a new friend then a new fashion: that hats alter as fast as the Turnar can turne his blocke, and harts as soone as one can tourne his backe: when seeing euerie one returne to his old wearing, and finde it the best: then compelled rather for want of others then good will of me, thou wilt retire to Euphues whom thou laideſt by the walls, and sake him as a new friend, saying: to thy selfe, I haue liued compasse, Euphues olde faith, must make Philautus a new friend. Wherein thou resemblest those that at the first comming of newe Wine, leaue the olde, yet finding that Grape moze pleasant then wholesome, they begin to sate as Callisthenes did to Alexander, that he had rather cartous olde grains with Diogenes in his dish, then new Grapes with Alexander in his standing cup: for of all Gods said he, I loue not Aesculapius.

But thou art willing to change, els wouldest thou be vnwilling to quarrell: thou kapest onelie companie out of my sight with Reynaldo thy countrie-man, which I suspecting concealed, and now prouing it doe not care, if hee haue better deserued the name of a friend than I, God knoweth, but as Achilles shield being lost on y^e Seas by Vlisses,

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Vlyffes, was tost by the Sea to the Tombe of Ajax, as a manifest token of his right : so thou being forsaken of Reynaldo, wilt be found in Athens by Euphues dwye, as the true owner. Which I speake not as one loath to lose thee, but carefull thou lose not thy selfe. Thou thinkest an Apple maie please a childe, and euerie odde aunf were appease a friende. No Philautus, a Blaister is small amends for a broken head, and a bad excuse will not purge an ill accuser.

A friend is long a getting, and sone lost, like a Merchant chaunts riches, who by tempest loseth as much in two houres, as he hath gathered together in twentie peares. Nothing so fast knit as glasse, yet once broken, it can neuer be toynd : nothing fuller of mettall than Steele, yet ouer heated, it will neuer be hardened : friendship is the best pearle, but by disdaine thzowen into vineger, it bursteth rather in peeces, then it will bow to anie softnesse. It is a salt fish that water cannot make fresh, swete honnie that is not made bitter with gall, hard golde that is not to be mollified with fire, and a miraculous friend, that is not made an enemy with contempt. But giue me leaue to examine the cause of thy discourse to the quicke, and omitting the circumstance, I will to the substance.

The onelis thing thou laiest to my charge is loue, and that is a good ornament : the reasons to proue it, is my praising of women, but that is no good argument. Am I in loue Philautus, with whom it should be, thou canst not coniecture, and that it should not be with thee, thou giuest occasion.

Priamus beganne to be iealous of Hecuba, when he knewe none did loue hir, but when he loued manie, and thou of me, when thou art assured I loue none, but thou thy selfe euerie one, but whether I loue or no, I cannot liue in quiet, vnlesse I be fit for thy diet : wherein thou dost imitate Scyron and Procustes, who framing a bedde of
Basse.

basse to their owne bignesse, caused it to be placed, as a lodging for all passengers, insomuch y none could trauell y way, but he was enforced to take measure of their shatts: if he were too long for the bed, they cut of his legges, for catching cold, it was no place for a lungis: if too short, they racked him at length, it was no pallet for a dwarfe: and certes Philautus, they are no lesse to be discommended for their crueltie, then thou for thy folly. For in like manner hast thou built a bed in thine owne baines, wherein euery one must be of thy length, if he loue, thou cuttest him shorter, either with some odde deuise, or graue counsell, swearing (rather then thou wouldest not be belæued) that Protagines portrayed Venus, with a sponge sprinkled wth sweete water, but if once she wrong it, it would droppe bloud: that her Quozie combe would at the first tickle the haire, but at the last turne all the haire into Adders: so that nothing is moze hateful then loue. If he loue not, thou stretchest out like a Wire-drawer, making a wire as long as thy finger, longer then thine arme, pulling on with the pincers with the Shoemaker a little shoe on a great soote, till thou cracke thy credit, as he doth his stitches, alleadging that loue followeth a good wit, as the shadowe doth the body, and as requisite for a Gentleman, as Steele in a weapon. A wit sayst thou without loue, is like an Egge without Salt, and a Courtier boide of affection lyke Salt without sauour. Then as one pleasing thy selfe in thine owne humour, or playeng with others for thine owne pleasure, thou rollest all thy wittes to sift loue from lust, as the Baker doth the branne from the flower, byzinging in Venus with a Tortoise vnder her soote, as slow to harmes, her Chariot drawne with white Swans, as the cognisance of Vesta, her birds to be Pigeons, noting pietie: with as many inventions to make Venus currant, as the Ladies vse flightes in Italy, to make themselues counterfait.

Thus with the Aegyptian thou pleist fast or loose, so that

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there is nothing moze certaine, then that thou wilt loue, and nothing moze vncertaine then when, turning at one time thy taile to the winde, with the hedgbogge, and thy nose in the winde with the Weathercocke, in one gale both hoising saile and weighing Anker, with one breath, making an alarome and a Parly, discharging in the same instant, both a Bullet & a false fire. Thou hast rackt me, & curtaild me, sometimes I was too long, sometimes too short, now too big, now too little, so y^e I must needs thinke thy bedde monstrous, or my bodie, either thy bzaines out of temper, or my wits out of tune: inso much as I can lyken thy head to Mercuries pipe, who with one stop caused Argus to stare and wink. If this fault be in thy nature, counsell can do little good, if in thy disease, physicke can doe lesse: for nature will haue her course, so that persuasions are needlesse, & such a malady in the Parrowe, will neuer out of the bones, so that medicines are bootlesse.

Thou saist that all this is for loue, and that I being thy friend, thou art loth to wink at my folly: truly I say with Tullie, with faire wordes thou shalt yet perswade me: for experience teacheth me, that straight trass haue crooked routes, smooth baites, sharpe hookes, that the fairer the stone is in y^e Lords head, the moze pestilent her poison is in her bowells: that talke the moze it is seasoned with fine phrases, y^e lesse it sauoureth of true meaning. It is a mad Hare that will be caught with a Labe, and a foolish bird that stayeth the layeng Salt on her taile, & a blind Gole y^e commeth to the fores sermon. Euphues is not intangled with Philautus charmes. If all were in iest, it was too broad, weighing y^e place: if in earnest, to bad, considering y^e person, if to trie thy wit, it was folly to be so hot, if thy friendship, mallice to be so hasty: Hast thou not read since thy coming into England a pretty discourse of one Phialo, concerning y^e rebuking of a friend? whose reasons although they were but few, yet were they sufficient,

cient, and if thou desire moze, I coulde rehearse infinite: But thou art like the Epicure, whose belly is soner filled then his eye: For he coueteth to haue twentie dishes at his table, when he cannot digest one in his stomach, and thou desirest many reasons to be brought when one might serue thy turne: thinking it no Raine-bow that hath not all coulours, no: auncient armoury, that are not quartered with sundry coates, no: perfect rules that haue not a thousand reasons: and of all the reasons would thou woldest follow but one, not to checke thy friend in a brauerie, knowing that rebukes ought not to weigh a graine moze of salt then sugar: but to be so tempered, as like pepper, they might be hot in y^e mouth, but like treacle, whole some at the heart: so shal they at the first make one blush if he were pale, and well considered, better if he were not past grace.

If a friend offend, he is to be whipped with a good Purles rodde, who when her childe will not be still, giueth it together both the twig and the teate, and bringeth it a sleepe when it is wayward, as well with rocking it, as rating it.

The admonition of a true friend shoulde be like the practise of a wise Physitian, who wappeth his sharp pils in fine Sugar, or the cunning Chyrurgion, who launcing the wound with an yron, immediatly applieth to it softe lint, or as mothers deale with their children for wormes, who put their bitter seedes into swete Raisons, if this order had bene obserued in thy discourse, that interlasing sowze tauntes with sugered counsaile, bearing as well a gentle Raine, as bling a harde Snaffle, thou mightest haue done moze with the whiske of a wand, then now thou canst with the pricke of a Spurre, and auoided that which now thou maist not, extreame unkindnesse. But thou art lyke that kinde Judge, which Propertius noteth, who condemning his friends, caused

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him

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him for y more ease to be hanged with a silken twist: And thou like a friend cuttest my thyoate with a Rasour, not with a hatchet for my more honour. But why shuld I set downe the office of a friend, when thou like our Athenians, knowest what thou shouldest do, but like them, neuer doest it.

Thou saist I eat mine owne woꝝds in praising women, no Philautus, I was neuer either so wicked oꝝ so witlesse to recant truthe, oꝝ mistake coulours. But this I saye, y the Ladies in England as farre excell all other Countries in vertue, as Venus doth all other women in beautie. I flatter not those of whom I hope to reape benefit, neither yet so praise them, but y I thinke them women: there is no swꝝde made of steele but hath yron, no fire made of wood but hath smoake, no wine made of grapes, but hath leese, no woman created of flesh but hath faults: And if I loue them Philautus, they deserue it.

But it graueth not thee Philautus that they be faire, but y they are chaste, neither doest thou like me the woꝝse for commending their beautie: but thinkest they will not loue thee well, because so vertuous: wherein thou followest those, who better esteeme the sight of the Rose, then the saueur, preferring faire waꝝdes befoꝝe god hearbes, choosing rather to weare a painted flower in their Bosomes, then to haue a wholesome roste in theyꝝ Breasts, which resembleth the fashion of your maidens in Italy, who buie that for the best cloth that will weare whitest, not that will last longest. There is no more praise to be giuen to a faire face then to a false glasse, for as she one flattereth vs with a vaine shadowe, to make vs pꝝoude in our owne conceiptes, the other fixeth vs with an idle hope to make vs pꝝauiſh in our owne contemplations. Chyrurgions affirme, that a white beine being striken, if at the first there spring out bloud, it argueth a good constitution of bodie: and I thinke, if a fayꝝe woman hauing heard the sute of a

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Louer, if she blush at the first bzunt, and shew her bloud in her face, sheweth a well disposed minde: so as vertuous women I confesse are soz to be chosen by the face, not when they blush soz the shame of some sinne committed, but soz feare she should commit any, all women shall bee as Cæsar would haue his wife, not onely free from sinne, but from suspicion: If such be in the English Court, if I should not praise them, they wouldest thou say I care not soz their vertue, and now I giue them their commendation, thou swearest I loue them soz their beautie: So that it is no lesse labour to please thy minde, than a sicke mans mouth, who can realish nothing by the taste, not that the fault is in the meate, but in his maladie, noz thou like of anie thing in thy head, not that ther is anie disorder in my sayings, but in thy senses. Thou dost last of all object that which silence might well resoluë, that I am fallen from Prophets to Poets, and returned againe with the Dog to my vomit, which God knoweth is as farre from truth as I know thou art from wisedomè.

What haue I done Philautus, since my going from Naples to Athens, speake no moze then the truth, bitter no lesse, flatter me not to make me better than I am, be-lye me not to make me worse, forge nothing of mallice, conceale nothing soz loue: did I euer vse anie vnseemelie talke to corrupt youth: tell me where: did I euer deceiue those that put me in trust: tell me whom: haue I committed anie fact worthish either of death or defame: thou canst not reckon what: haue I abused my selfe towards my superiours, equalls, or inferiours: I thinke thou canst not deuise when: But as there is no woll so white, but the Diar can make blacke, no Apple so sweet but a cunning grafter can chaunge into a Crab: so is ther no man so voyd of crime that a spitefull tongue cannot make him to be thought a caitsie, yet commonly it falleth out so wel that the cloth weareth the better being died, & the Apple eateth plesanter being grafted, and the innocent is moze

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esteemed, and thriuenth sooner being enuied for vertue, and belyed for mallice. For as he that stroke Iason on the Throat, thinking to kill him, brake his impostume with the blow, whereby he cured him: so oftentimes it fareth with those y^e deale maliciously, who in stead of a Sword applie a salve, and thinking to be ones Priest, they become his Phisition. But as the traitour that clippeth the coine of his Prince, maketh it lighter to be waied, not worse to be touched: so he that by sinister reports seemeth to pare the credit of his friend, may make him lighter among y^e common sort, who by waight oftentimes are deceiued with counterfais, but nothing empaireth his good name with the wise, who try all gold by the touch-stone.

A stranger comming into the Capitoll of Rome, seeing all the Gods to be ingrauen: some in one Stone, some in an other, at the last he perceiued Vulcan to be wrought in Iuorie, Venus to be carued in Ieate, which long time beholding with greate deliyght, at the last he burst into these words: neither can this white Iuorie Vulcan, make thee a white Smith, neither this faire woman Ieat, make thee a faire Stone. Whereby he noted, y^e no cunning could alter the nature of the one, nor no Nature transfoyme the colour of the other. In like manner say I Philautus, although thou haue shadowed my guiltlesse life with a defamed counterfeit, yet shall not thy blacke Vulcan make either thy accusations of force, or my innocencie faultie, neither shall the white Venus which thou hast portrayed vpon the blacke Ieat of thy mallice, make thy conditions amiable, for Vulcan cannot make Iuorie blacke, nor Venus chaunge the colour of Ieat, the one hauing receiued such course by Nature, the other such force by vertue.

What cause haue I giuen thee to suspect me, and what occasion hast thou not offered me to detest thee? I was neuer wise enough to giue thee counsell, yet euer willing to wish thee wel: my wealth small to doe thee good, yet ready to do my best. Insomuch as thou couldest neuer accuse me

me of any discourtesie, vnles it were in being moze carefull of thee, then of my selfe.

But as all flowers that are in one p[ar]segaye, are not of one p[ar]ture, no; all Kinges that are twome vpon one hande, are not of one fashio[n]: so all friends that associate at bed and boord, are not of one disposition.

Scipio must haue a noble minde, Lælius an humble spirit: Titus must lust after Sempronia, Gisippus must leaue her: Damon must goe take order for his Landes, Pythias must tarrye behinde, as a p[re]ledge for his lyfe: Philautus must doe what he will, Euphues not what he should.

But it may be that as the sight of diuers colours, make diuerse beastes madde: so my p[re]sence doth d[ri]ue thee into this melancholye. And seeing it is so, I will absent my selfe, hire another lodging in London, and for a time giue my selfe to my booke, for I haue learned this by experience, though I be young, that Batins are knowne by their bandes, Lyons by their clawes, Cocks by their combes, enuious mindes by their manners.

Hate thee I will not, and trust thee I may not: Thou knowest what a friend shoulde be, but thou wilt neuer line to trie what a friende is. Farewell Philautus, I will not stay to heare thee reply, but leaue thee to thy lust. Euphues carrieth this p[re]sente written in his hand, & engrauen in his heart. A faithfull friend, is a wilfull foole. And so I taking leaue till I heare thee better minded, England shall be my abode for a season, depart when thou wilt, and againe farewell.

Euphues in a greates rage departed; not suffering Philautus to aunswere one wo[r]de, who stode in a maze, after the speach of Euphues; but taking courage by Lone, went immediatly to the place where Camilla was dauncing; and there will I leaue him in a thousande thoughtes hammering in his head, and Euphues
saking

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seeking a new chamber, which by good friends he quicklie got, and ther fell to his Pater noster, where a while I wil not trouble him in his prayers.

NOW you shall vnderstand that Philautus furthered as well by the opportunitie of the time, as the requestes of certaine Gentlemen his friends, was intreated to make one in a Masque, which Philautus perceiuing to be at the Gentlemans house where Camilla late, assented as willinglie to goe as he desired to spend, & all things being in a readinesse, they went with speed: where being welcommed they daunced, Philautus taking Camilla by the hande, and as time serued, began to bozde hir on this manner.

I hath bene a custome faire Ladie, how commendable I will not dispute, how common you know, that Masquers doe therefoze couer their faces, that they maie open their affections, and vnder the coulour of a daunce, discouer their whole desires: the benefite of which priuledge, I will not vse, except you graunt it, neither can you refuse, except you bzeake it: I meane onlie with questions to trie your wit, which shall neither touch your honoz to auns were, noz my honestie to aske.

Camilla tooke him vp shoyt, as one not to sike how to replie, in this manner.

Gentleman, if you be lesse, you are to bold: if so, to broad: in claiming a custome, where ther is no prescription. I know not your name because you feare to vtter it, neither doe I desire it: and you seeme to be ashamed of your face, els would you not hide it, neither do I long to see it: but as for any custome, I was neuer so superstitious, that either I thought it treason to bzeake them, or reason to keepe them.

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As for the prouing of my wit, I had rather you should account me a foole by silence, then wise by aunſwering: For ſuch questions in theſe aſſemblies moue ſuſpition where there is no cauſe, and therfore are not to be reſolued leaſt there be cauſe.

Philautus who euer as yet but played with the baite, was now ſtroke with the hooke, and no leſſe delighted to heare her ſpeake, then deſirous to obtaine his ſuit, traſned her by the bloud in this ſort.

If the patience of men were not greater then the perverseneſſe of women, I ſhoulde then fall from a queſtion to a quarrell, for that I perceiue you dzawe the counterſafte of that I would ſaye, by the conceite of that you thinke others haue ſayd: but whatſoener the coulour be, the Picture is as it pleaſeth the Painter: and whatſoener were pretended, the minde is as the heart doth intend. A cunning Archer is not knowne by his arrowe, but by his ayne: neither a friendle affection by the tongue, but by the faith. Which if it be ſo, mee thinketh common curteſie ſhoulde allowe that, which you thinke to cut off by courtly coyneſſe: as one either to young to vnderſtande, or obſtinate to ouerthwart: your yeares ſhall excuſe the one, and your humour pardon the other.

And yet Ladie I am not of that ſaine minde, that though I winke at a flaſh of lightening, I dare not open mine eyes againe, or hauing once ſuffered a repulſe, I ſhoulde not dare to make freſh aſſault: hee that ſtriketh ſails in a ſtorme, hoifeſeth them higher in a calme, which maketh me the bolder to vſſer that which you diſdaine to heare, but as the Done ſeemeth angry, as though ſhe had a gall, yet yeldeth at the laſt to delight: ſo Ladies pretend a great ſkirmiſh at the firſt, yet are bowded willingly at the laſt.

I meane therfore to tell you this, which is all, that

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I loue you: And so twining her by the hand, he ended :
the beginning as followeth.

Gentleman (I followe my first tearme) which shew-
eth rather my modestie then your desert, seeing you
resemble those which hauing once wet their fate, care
not how deepe they wade, or those that breaking the Ice,
weigh not howe farre they slippe, thinking it latefull, if
one suffer you to goe awrye, no shame to goe slipperhod:
if I shoulde saye nothing, then would you vaunt that I
am wonne, so; that they that are silent, seeme to consent:
if any thing, then would you boast that I would be wo-
ed, so; Gallies that come to parue, & women that be-
light in courtship are willing to yeld: So; I must either
heare those things which I would not, and seeme to be
taught by none, or to hold you talke, which I should not,
and runne into the suspicion of others. But certeinly if
you know how much your talke displeaseth me, & how
little it should profit you, you would thinke the time as
vaine as I am in beginning your talke, as I account ouer-
long, untill you end it.

If you build vpon custome that Gallies haue liber-
tie to speake what they shoulde not, you shall know that
women haue reason to make them heare what they
woulde not, and though you canne utter by your visage
whatsoever it be without blushing, yet cannot I heare
it without shame. But I neuer looked for a better tale,
of so ill a face: you say a bad colour may make a good
countenance, but be that conferreth your disordered
discourse with your deformed attire, maye rightllye saye
that he neuer sawe so crabbed a visage, nor hearde so
crooked a vaine. An Archer saye you is to be knowne by
his aime, not by his arrowe: but your aime is so ill,
that if you knowe howe farre wide from the white your
shaft stricketh, you would hereafter rather breake your
bowe, then bend it: If I be too young to vnderstand your
desire,

destinies, it is a signe I cannot looke : if to obstinate, it is a token I will not : therefore for you to be displeased, it either needeth not, or boteeth not. Yet goe you farther, thinking to make a greate vertue of your little valure, seeing that lightning may cause you winke, but it shall not strike you blinde, that a stozme may make you strike sayle, but neuer cut the mast, that a hot skirmish maye cause you to retire, but neuer to runne awaye : what your cunning is I know not, and lykely it is your courage is greate, yet haue I hearde, that hee that hath escaped burning with lightening, hath bene spoiled with thunder, and one that often hath wished drowning, hath bene hanged once for all, and he that shrinketh from a Bullet in the maine battaile, hath bene stricken with a Bill in the Rereward. You fall from one thing to an other, vsing no Decorum, excepte this, that you studie, haue your discourse as farre boide of sence, as your face is of fauour, to the ende that your disfigured countenance myght supplie the disorder of your ill couched sentences, among the which you bring in a Done without a gall, as farre from the matter you speake off, as you are from the maisterye you woulde haue, who although shee cannot bee angrie with you in that shee hath no gall, yet canne shee laugh at you because shee hath a splene.

I will ende where you beganne, hoping you will beginne where I ende, you lette fall your question which I looked for, and pickt a quarrell which I thought not of, and that is loue : but let her that is disposed to answer your quarrell bee curious to demaunde your question.

And thus Gentleman I desire you, all questions and other quarrelles sette a parte, you thinke mee as a friend, so farre forth as I canne graunt with modestie, or you require with good manners, and as a friende I wish you, that you blowe no moze this fire of loue, which

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will

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will waste you before it warme me, and make a coale in you before it can kinde in me: If you thinke otherwise, I canne as well vse a shift to driu you off, as you did a shewe to drow me on. I haue answered your custome, least you shoulde argue me of coynesse, no otherwise then I might, mine honour saued, and your name vnknowne.

By this time entered another Masque, but almost after the same manner, and onely for Camillas loue, which Philautus quickely espied, and seeing his Camilla to be courted with so gallant a youth, departed, yet within a corner, to the ende he might decypher the Gentleman, whome he found to be one of the brassest youtthes in all Englande, called Surius, then wounded with griefe, he sounded with weakenesse, and going to his chamber, beganne a fresh to recount his miseries on this sort.

Oh miserable and accursed Philautus, the verie monster of Nature and spectacle of shame, if thou liue thou shalt be despised, if thou dye, not missed, if woe, pointed at, if winne, loathed, if lose, laughed at: bred either to liue in loue, and be forsaken, or die with loue, and be forgotten.

Oh Camilla, would either I had bene bozne without eyes, not to see thy beautie, or without eares not to heare thy wit, the one hath inflamed me with the desire of Venus, the other with the giftes of Pallas, both with the fire of loue: None, yea, none Philautus, then the which nothing canne happen vnto man moze miserable. I perceiue now that the Chariot of the Sunne is for Phœbus, not for Phaeton, that Bucephalus will stoupe to none but Alexander, that none canne sounde Mercurius pipe, but Orpheus, that none shall win Camillas liking but Surius, a Gentleman, I confesse of greater birth then I, and yet I dare say, not of greater sayth. It is he Philautus that will flake all the fat from the beard,

insomuch as she will disdaine to looke vpon thee, if thou but once thinke vpon him. It is he Philautus, that hath wit to trie hir, wealth to allure hir personage, to entice hir, and all things, that either Nature or Fortune, can giue to winne hir.

For as the Phrigian harmonie being moued to the Calenes, maketh a great noise, but being moued to Appollo, it is still and quiet: so the loue of Camilla desired of me, moueth I knowe not how manie discords, but proued of Surius, it is calme and consenteth.

It is not the sweete flower that Ladies desire, but the faire, which maketh them weare that in their beades, wrought for the with the Needle, not brought forth by Nature: and in the like manner, they accompt of that loue, which Art can colour, not that the heart doth confesse, wherein they imitate the Maideens (as Euphues often hath told me) of Athens, who tooke more delight to see a fresh and fine colour, then to taste a sweete and wholesome droppe,

I, but how knowest thou that Surius saith is not as great as thine, when thou art assured thy vertue is no lesse then his? He is wise, and that thou seest: valiant, and that thou fearest: rich, and that thou lackest: fit to please hir and displace thee, and without spite be it said, worthe to doe the one, and willing to attempt the other.

Oh Camilla, Camilla, I knowe not whether I should more commend thy beautie or thy wit, neither can I tell, whether thy looke haue wounded me more, or thy words. For they both haue wrought such an alteration in my spirites, that seeing thee silent, thy comelinesse maketh me in a maze: and hearing thee speaking, thy wisdoms maketh me starke madde.

I, but things about thy height, are to be looked at, not reached at. I, but if I should now end, I had bene better neuer to haue begun. I, but time must weare away loue, I, but time may winne it. Hard stones are pearced with

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soft drops, great Dikes betwen down with many blotwes, the stoniest heart mollified by continuall perswasions, or true perscueraunce.

If desertes can nothing preuaile, I will practise deceipts, and what saith cannot do, coniuring shall. What saist thou Philautus, canst thou imagine so great mischife, against hir thou louest? Knowest thou not, that fish caught with medicines: and women gotten with witchcrafte, are neuer wholesome? No, no, the sores wyles shall neuer enter into the Lyons head, nor Medeas charmes into Philautus heart. I, but I haue heard, that extremities are to be vsed, where the meane will not serue, and that as in loue there is no measure of griefe, so there shoulde bee no ende of guyle, of two mischifes the least is to be chosen, & therefore I thinke it better to popson hir with the sweete baite of loue, then to spoile my selfe, with the bitter sting of death.

If she be obstinate, why should not I be desperate? If she be void of pittie, why should not I be void of pietie? In the ruling of Empires there is required as great policie as prowesse: in gouerning an Estate, close crueltie doth moze good then open clemencie: for the obtaining of a kingdome, as well mischife as mercie is to be practised. And then in the winning of my Loue, the verie Image of beautie, curtesie and wit, shall I leaue anie thing vn-sought, vnattempted, vndone? He that desireth riches, must stretch the stringe that will not reach, and practise all kindes of getting. He that coueteth honour, and cannot climbe by the Ladder, must vse all colours of luffinesse. He that thirsteth for Wine, must not care how he get it, but where he maie get it: nor he that is in loue, be curious, what meanes he ought to vse, but readie to attempt anie: For slender affection do I thinke that, which either the feare of law, or care of religion, maie diminish. Fie Philautus, thine owne wordes condemne thee of wickednesse: tush the passions I sustaine, are neither to
be

be quieted with counsaile, nor eased by reason: therefore I am fullie resolved, either by Art to win hir loue, or by despaire to lose mine owne life.

I haue heard here in London of an Italian, cunning in Mathematike, named Psellus, of whom in Italy I haue heard in such cases, can doe much by Magicke, and wil do al things for monie, him wil I assaie as wel with gold as other good turnes, & I thinke there is nothing that can bee wrought, but shalbe wrought, for gilt or good wil, or both. And in this rage, as one forgetting wher he was & whom he loued, he went immediatlie to seeke Physicke for that, which onelie was to be found by fortune.

Here Gentlemen you maie see, into what open sinnes the heate of Loue driueth man, especiallie, where one louing is in despaire, either of his owne imperfection, or of his Ladies vertues, to be beloued againe, which causeth man to attempt those things, that are contrarie to his owne minde, to religion, to honestie.

What greater villanie can there be deuised, then to enquire of Sorcerers, Southsaiers, Coniurers, or learned Clearkes, for the enioying of loue. But I will not resell that here, which shall be confuted hereafter.

Philautus hath sone found this Gentleman, who conducting him into his studdie: and demanding of him the cause of his comming, Philautus beginneth in this manner, as one past shame to vnfolde his sute.

MAfter Psellus (and Countrie-man) I neither doubt of your cunning to satisfie my request, nor of your wisdome to conceale it, for were either of them wanting in you, it might tourne me to trouble, and your selfe to shame.

I haue heard of your learning to be great in Magick, and some-what in Physicke, your experience in both to be exquisite, which caused me to seeke to you for a remedie of

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of a certaine griefe, which by your meanes maie be eased,
or els no waies cured.

And to the ende such cures maie be wrought, God
hath stirred by in all times, Clearks of great vertue, and
in these our daies men of no small credite, among the
which, I haue heard no one moze commended than you,
which although happalie your modestie will denie (soz
that the greatest Clearkes dos commonlie dissemble their
knowledge) or your precisenes not graunt it, soz that cun-
ning men are often moze daungerous, yet the world doth
well know it, diuers haue tried it, and I must needs be-
leue it.

Pfellus not suffering him to raunge, yet desirous to
know his arrant, aunswered him thus.

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Gentleman, and countrie-man as you saie, & I beleue,
but of þ hereafter: if you haue so great confidence in
my cunning as you protest, it maie be your strong imagi-
nation shall worke that in you, which my Arte can not,
soz it is a principle among vs, that a vehement thought is
moze auailable, than the vertue of our figures, sozmes,
or charecters. As soz keeping your counsaile, in things ho-
nest, it is no matter, and in cases vnlawfull, I will not
meddle. And yet if it threaten no man harme, and may do
you good, you shall find my secrecie to be great, though my
science be small, and therefore saie on.

There is not farre hence a Gentlewoman, whome I
haue long time loued, of honest parents, great ver-
tue, and singular beautie, such a one, as neither by Arte
I can describe, nor by service deserue: and yet because I
haue heard manie saie, that where cunning must worke,
the whole bodie must be coloured, this is hir shape.

She is a Mrgin of the age of eightene yeares, of sta-
ture neither too high nor too low, and such was Iuno: hir
haire blacke, yet comelie, and such had Leda: hir eyes
basill,

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ball, yet bright, and such were the lights of Venus.

And although my skill in Physiognomie be small, yet in my iudgement she was bozne vnder Venus, her forehead, nose, lips, & chin foreshewing (as by such rules we gesse) both a desire to him, and a good successe in loue. In complexion a pure sanguine, in condition a ryght Saint, seldom given to playe, often to prayer, the first letter of whose name (for that also is necessarie) is Camilla.

This Ladie I haue serued long, and often sued vnto, insomuch that I haue melted lyke ware agaynst the fire, and yet liued in the flame with the flye Pyrausta, & Psellus, the tormentes sustayned by her presence, the griefes endured by her absence, the pining thoughtes in the daye, the pinching dreames in the night, the dying hyle, the liuing death, the ieaousie at all times, and the dispaire at this instant, canne neither be vttered of me without floods of teares, nor heard of thee without grise.

So Psellus, not the tortures of hell, are eyther to be compared, or spoken off, in the respect of my tormentes: for what they all had severallye, all that and more doe I feele toyntlye. Insomuch that with Sisyphus I rolle the stone euen to the toppe of the hill, when it tumbleth both it selfe and me into the bottome of hell, yet neuer ceasing, I attempt to renew my labour, which was begonne in death, and cannot end in life.

What drier thirst could Tantalus endure then I, who haue almost euery houre the drinke I dare not tast, and the meate I cannot eat: Insomuch that I am toyne vppon the Wheele with Ixion, my lyuer gnawen of the Turtles and Harpies: yea, my soule troubled euen with the vspeakable paines of Megara, Tisiphone, Alecto, which secrete sorowes, although it were more meate to inclose them in a Labozinth, then to set them on a

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hill : Yet where the minde is past hope, the face is past shame.

It saureth with mee Pfellus as with the Stridge, who pricketh none but her selfe, which causeth her to run when she would rest, or as it doth with the Pellicane, who striketh bloud out of her owne bodie to doe others good : or with the Wood Cpluer, who plucketh of his feathers in winter to keepe other from colde : or as with the Sotake, who when she is least able carrieth the grater burthen. So I practise all things I may hurt me to doe her good that neuer regardeth my paines, so farre is she from rewarding them.

For as it is impossible for the best Adamant to beauen yron vnto it if the Diamond be nere it, so is it not to be looked for, that I with all my seruice, suite, desertes, and what else so euer that may please a woman, should winne Camilla, as long as Sarius, a pcerious stone in her eyes, and an eye soe in mine, be present, who loueth her I know too well, and sho him I feare me better : which loue will beede betwene vs such a deadly hatred, that being dead, our bloud cannot be mingled together lyke Florus and Aegithus, and being burnt, the flames shall part like Polinices and Eteocles, such a mortall enmitie is kindled, that nothing can quench it but death : and yet death shall not end it.

What counsell can you giue me in this case : What comfort : What hope :

When Acontius could not perswade Cydippe to loue, he practised fraude. When Tarquinus could not win Lucretia by prayer, he used force.

When the Gods could not obtaine theyr desires by suite, they tourned themselues into newe shapes, leauing nothing vndone, for feare they shoulde be vndone.

The disease of loue Pfellus is impatient, the desire extreme, whose assaults neither the wise canne resist
by

by pollicie, nor the valiant by strength. And so to meet
Iulius Caesar a noble Conquerour in warre, a graine
Countaylour in peace, after hee hadde subdued Fraunce,
Germanie, Britaine, Spaine, Italy, Thessalia, Aegypt, peny-
entered with no lesse puissance then god fortune into
Armenia, into Pontus, into Affrica, yielded in his greatest
victories to loue, Pallas as a thing hee for Caesar, who con-
quered all things saving himselfe, & a deeper wounde on
the small arrow of Cupid make, then all the speares of
his enemies.

Hannibal not lesse ballaunt in armes, nor more
fortunate in loue, having spoiled Ticinum, Trebia, Tras-
imena and Cannia, submitted himselfe in Apulia to the
loue of a woman, whose hate was a terroure to all men,
and became so bewitched, that neither the feare of death,
nor the desire of glorie, could remoue him from the lap of
his louer.

And I omit Hercules, who was contrayned to vie a
distasse for the desire of his loue. Leander who ventu-
red to crosse the sea for Hero. Iphis that hanged himselfe,
Pyramus that killed himselfe, & infinite more which coulde
not resist the hot skirmishes of affection.

And so saue hath this humour crept into the minde,
that Biblis loued her brother, Myrrha her father, Canace,
her nephew: Inso much as there is no reason to bee giuen
for so strange a griefe, nor no remedy so wilkesfull, but
is to be sought for so monstrous a disease.

My disease is strange, I my selfe a stranger, and my
suit no lesse strange then my name, yet least I be sedi-
ous in a thing that requireth haste, giue eare to my
tale.

I haue hearde oftentimes that in Loue there are
three things for to bee bled, if time serue, violence:
if wealth be great, golde: if necessitie compell, force.

R. V.

But

Euphues and his England.

But of these three but one can stand mee in steede,
the last, but not the least, which is able to worke the
minde of all women like *Ullare*, when the other canne
scarce winde them like a *With*. Medicines there are that
can bring it to passe, and men there are that haue some by
potions, some by bearies, some by dreames, all by deceit,
the ensamples were tedious to recite, & you know them,
the meanes I come to learne, and you canne giue them,
which is the onely cause of my coming, and may be the
occasion of my pleasure, and certainly the waie both for
your praise and profit.

Whether it be an enchanted lease, a beare of *Pythia*,
a figure of *Amphion*, a Charecter of *Oschanes*, an Image
of *Venus*, or a branch of *Sybilla*, it skilleth not.

Let it be either the sedes of *Medea*, or the blond of
Phillis, let it come by Oracle of *Appollo*, or by Prophe-
sie of *Tyresias*, either by the intrailles of a Goat, or what
else so euer I care not, or by all these in one, to make sure
incantation, and spare not.

If I winne my loue, you shall not lose your labour,
and whether it redound or no to my greater perill, I will
not forget your paines.

Let this potion be of such force, that she maye doate in
her desire, and delight in her distresse.

And if in this case you either reueale my suite, or de-
nye it, you shall sone perceiue that *Phalautus* will dye
as desperatlye in one minute, as he hath liued this three
moneths carefullie, & this your studie shall be my graue,
if by your study you ease not my grieve.

When he had thus ended, he looked so stearely vpon
Psellus, that he wished him farther off, yet taking him by
the hand, and walking into his chamber, this good man
began thus to answer him.

Gentleman, if the inward spirits be answerable to
the outward speech, or the thoughtes of your heart
agree

agreeable to the words of your mouth, you shall breede to your selfe great discredite, and to me no small disquiet. Doe you thinke Gentleman, that the minde being created of God, can be ruled by man, or that anie one can moue the hart, but he that made the hart? But such hath bene the superstition of old women, and such the follie of young men, that there could be nothing so vaine, but the one woulde inuent, nor anie thing so sencelesse, but the other woulde beleue: which then brought youth into a soles Paradise, and hath now cast age into an open mockage.

What the force of loue is, I haue knowen, what the effects haue bene, I haue heard: yet could I neuer learne that euer loue could be wonne by the vertues of hearbs, stones, or words. And though manie there haue bene so twicked to seeke such meanes, yet was there neuer anie so unhappie to finde them.

Parthasius painting Hopplitides, could neither make him that ran to sweat, nor the other y put off his armor to breath, adding this as it were for a note, No farther than colours: meaning, that to giue life was not in his pencill, but in the Gods.

And the like maie be said of vs, that giue our mindes to know the course of the Starres, the Planets, the whole Globe of Heauen, the Simples, the compoundes, the bowells of the Earth, that some-thing we maie gesse by the outward shape, some-thing by the Ratiuite: but to wrest the will of man, or to weath his heart to our humors, it is not in the compasse of Art, but in the power of the most highest.

But for because there haue bene manie without doubt, that haue giuen credite to the vaine illusions of Witch-es, or the sonde inuentions of idle persons, I will sette downe such reasons as I haue heard, and you will laugh at, so I hope I shall both satisfie your minde, and make you a little merrie, for me thinketh there is nothing that

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can moze delight, than to heare the things: which haue
no wayghte, to be thought to haue wroughte won-
ders.

If you take Pepper, the seede of a Rattle, and a lit-
tle quantitie of Pyretum, beaten or powdered altogether,
and put into Wine of two yeeres olde; whensoever you
drinke to Camilla; if she loue you not, you lose your la-
bour. The cost is small, but if your helpe be constaunt,
you winne the goale: for this receipt standeth in a strong
concept.

Egges and Honnie blended with the Juys of a Wine
tree, & laid to your left side, is of as great force when you
looke vpon Camilla to bewitch the minde, as the Quinte-
sence of Stock-fish, is to nourish the bodie.

An hearbe there is called Anacamfortis, a straunge
name, and doubtlesse of a straunge nature, for whosoeuer
toucheth it, falleth in loue with the person he next seeth.
It groweth not in England, but here you shall haue that
which is not halfe so good, that will doe as much good, and
yet trulie no moze.

The hearbe Carisum, moistened with the bloude of a
Lizard, and hanged about your necke, will cause Camilla
(for hir you loue best) to dreame of your seruices, suites,
desires, desertes, and whatsoeuer you would wish hir to
thinke of you, but being awakened, she shall not remem-
ber what she dreamed off. And this hearbe is to be found
in a Lake nere Boetia, of which water who so drinketh,
shall be caught in loue, but neuer finde the Hearbe: and
if he drinke not, the hearbe is of no force.

There is in the Frogs side, a bone called Apocyon;
and in the head of a young Colt, a hounch named Hip-
pomanes, both so effectuell for the obtaining of loue, that
who so getteth either of them, shall winne anie that are
willing: but so iniuriouse both craft and Nature dealt
with young Gentlemen, that seeke to gaine good will by
these meanes, that the one is licked off befoze it can be
gotten,

gotten, the other breaketh, as soone as it is touched. And yet unless Hippocranes be licked it cannot worke, & except Apocyon be sound, it is nothing worth.

I omit the Thistle Eryngium, the hearbes Catanenci and Pyteuma, Iuba his Charito blapheron, and Orpheus Staphilinus, all of such vertue in cases of loue, that if Camilla shoulde but taste anie one of them in hir mouth, she woulde neuer let it goe downe hir throte, leasse she should be poysoned, for well you knowe Gentleman, that Loue is a poyson, & therefore by poyson it must be maintained.

But I will not forget as it were the Methizate of the Magicians, the beast Hiena, of whom there is no parte so small or so vile, but it serueth for their purpose: insomuch that they accompt Hiena their God that can doe all, and their Diuell that will doe all.

If you take stauen haire of Hienas lippes, and carrie thom fire daies in your teeth, or a peece of hir skinne next your bare heart, or hir bellie girded to your lesse side, if Camilla suffer you not to obtayne your purpose, certainly she can not chuse but thanke you for your paines.

And if you want medicines to winne women, I haue yet more, the lungs of a Vultur, the ashes of Stellio, the left stone of a Cocke, the tongue of a Cose, the braine of a Cat, the last haire of a Wolues taile, things easie to be had, and commonlie practised, so that I woulde not haue she stande in doubt of thy loue, when either a young Swallowe famished, or the shrowding sheete of a deere friende, or a wahren Taper, that burnt at his sette, or the inchaunted Rable that Medea hidde in Iasons sere, are able not onelie to make them desire loue, but also die for loue.

How do you now feele your selfe Philautus? If the least of these charmes be not sufficient for thee, all exorcismes, and coniuations in the world will not serue thee.

You

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Don ſe Gentleman into what blinde and groaſe errors in olde time we were ledde, thinking euerie olde wiues tale to be a truth, and euerie merrie woꝝd, a verie witchcraft. When the Aegyptians fell from their God to their Idolles of Memphis, and the Grecians from theꝝ Moꝝall questions to their diſputations of Pyrrhus, and the Romaines from Religion to pollicie, then began all ſuperſtition to breed, and all impietie to blome, and to be ſo great they haue both groſſen, that the one being then an Infant, is now an Elephant, and the other being then a twigge, is now a tre.

They inuented as manie inchauntments foꝝ loue, as they did foꝝ the Tooth-ache, but he that hath tried both will ſaie, that the beſt charme foꝝ a tooth is to pull it out, and the beſt remedie foꝝ loue, to weare it out. If incantations oꝝ potions, oꝝ amozous ſaiengs coulde haue preuailed, Circes would neuer haue loſt Vliffeſſes, noꝝ Phædra Hippolitus, noꝝ Phillis Demophoon. If Coniurations, Charecters, Circles, Figures, Fiends, oꝝ Furies, might haue wrought anie thing in loue, Medea would not haue ſuffered Iaſon to alter his minde.

If the ſirops of Micaonias, oꝝ the Verſes of Aeneas, oꝝ the Satiren of Dipſas, were of ſoꝛce to moue the mind, they all theſe, would not haue bene martired with the toꝝments of loue.

So, no Philautus, thou maſt well poꝝſon Camilla with ſuch Dꝝugges, but neuer perſwade hir: Foꝝ I confeſſe, that ſuch hearbes maie alter the bodie from ſtrength to weakenelle: but to think that they can moue the minde from vertue to vice, from chaſtitie to luſt, I am not ſo ſimple to beleeue, neither would I haue thee ſo ſinfull as to doe it.

Lucilla miniſtring an amozous potion vnto hir huſband Lucretius, pꝛocured his death, whole life ſhe onelie deſired.

Ariſtotele noteth one, that being inflamed with the
beautie

beantie of a faire Lady, thought by medicine to procure his blisse, & wrought in the end her bane: So was Caligula slaine of Cæsonia, and Lucius Lucellus of Calistine. Perswade thy selfe Philautus, that to vse hearbes to win lone, will weaken thy body, & to thinke that hearbes can further, doth hurt the soule: for as great force haue they in such cases, as noble men thought them to haue in y^e old time. Achimenes y^e hearbe was of such force, that it was thought if it were thzowen into the battaile, it woulde make all the souldiers tremble: but where was it when the Humbri & Tentoni were exiled by war, where grew Achimenes, one of whose leaues woulde haue saved a thousand liues.

The Kings of Persia gaue their souldiers the Plant Latace, which who so had, shoulde haue plentie of meate, and mony, and men and all things: but why did the souldiers of Cæsar endure such famine in Pharsalia, if one hearbe might haue eased so many hearts.

Where is Balis that Iuba so commendeth, the which could call the dead to life, and yet he himselfe died.

Democritus made a confesion, that whosoever drank it, shoulde haue a faire, a fortunate, and a good child. Why did not the Persian kings swallow this Nectar, hauing such deformed and unhappie issue?

Cato was of that minde, that thzee enchanted words could heale the eie sight: & Varro, that a bearse of Sybilla could ease the gout, yet the one was faine to vse running water, which was but a colde medicine, the other patience, which was but a dzy plaister.

I would not haue thee thinke Philautus, that lone is to be obtained by such meanes, but only by Faith, Vertue, and Constancie.

Philip king of Macedon casting his eye vpon a faire Virgin, became enamoured, which Olympias his wyfe perceiuing, thought him to be inchaunted, and caused one of her seruantes to bring the Maiden vnto her, whome

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she thought to thrust both to exile and shame: but viewing her faire face without blemish, hir chaste eyes without glancing, her modest countenance, her sober & womanlye behauour, finding also her vertues to be no lesse then hir beautie, she said, in my selfe there are charmes, meaning that there was no greater enchantment in loue then temperaunce, wisdom, beautie, and chastitie. Fond therefore is the opinion of those that thinke the mind to be tied to Magicke, and the practise of those filthye, that seeke those meanes.

Loue dwelleth in the minde, in y will, & in the hearts, which neither coniuurer can alter, nor Physicke. For as credible it is, that Cupid sheweth his arrowe, and bitteth the heart, as that hearbes haue the force to bewitch the heart, onely this difference there is, y the one was a fiction of Poetrie, the other of superstition. The will is placed in the soule, and who can enter there, but he that created the soule?

No, no, Gentleman, whatsoever you haue heard touching this, beleue nothing: for they in mine opinion which imagine y the minde is either by incantation or exaltation to be ruled, are as farre from truth, as the Calf from the West, & as nere impietie against God, as they are to shame among men, and so contrary is it to the profession of a Christian, as Paganisme.

Suffer not your selfe to be lead with that vile conceit, practise in your loue all kinde of loyaltye. Be not mute, nor full of babble, be sober, but auoide sollemneste, vse no kinde of riot, either by banquetting, which procureth surfeits, nor in attire, which hasteth beggery.

If you thinke well of your wit, be alwayes pleasant, if ill, be often silent: in the one thy talke shall proue thee sharpe, in the other thy modestie, wise.

All fish are not caught with flies, all women are not allured with personage. Frame Letters, Ditties, Musicke, and all meanes that honestie maye allowe:

For,

For hee worth well, that meaneth no ill, and hee spendeth sooner that speaketh what he should, then he that uttereth what he will. Beloeue me Philautus I am now olde, yet haue I in my head a loue tooth, and in my minde there is nothing that moze pearceth y heart of a beautifull Lady, then witting, where thou maist so set downe thy passions, and her perfection, as shee shall haue cause to thinke well of thee, and better of her selfe: but yet so warily, as neither thou seeme to praise her too much, or debase thy selfe too lowly: for if thou flatter them without meane, they loath, & if thou make of thy selfe aboue reason, they laugh at it, temper thy wordes so well, and place euery sentence so wisely, as it maye be harde for her to iudge, whether thy loue be moze saythfull, or her beautie amiable.

Lions fawne when they are clawed: Tygers stoupe when they are tickled, Bucephalus lyeth downe when he is curried, women yeld when they are courted.

This is the popson Philautus, the enchauntment, the potions y creepeth by sight into the minde of a woman, & catcheth her by assuraunce, better then the sond deuices of olde dreames, as an Apple, with an Auie Marie, or a basill wand of a yeare olde crossed with sixe Charetozs, or the picture of Venus in virgin Ware, or the Image of Camilla, vpon a shoulwarps skinne.

It is not once mentioned in the English Court, nor so much as thought off in any ones conscience, that Loue can be procured by such meanes, or that any can imagine such mischiefe, and yet I feare me it is too common in our Country, whereby they incurre hate of euery one, & loue of none.

Touching my running in any vile deuises of Magicke, it was neuer my studie, onely some delight I toke in the Mathematicks, which made me knowne of moze then I would, & of moze then thinke well of me, although I neuer did hurt any, nor hindred.

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But be thou quiet Philautus, & vse those meanes that may win thy loue, not those that maye shorten her lyfe, and if I can any waies stand thee in stræde, vse me as thy poore friend and countriman, harme will I doe thee none, good I cannot. My acquaintaunce in Court is small, and therefore my dealings about the Court shall be few, for I loue to stand aloofe from loue, and lightning. Fire giueth light to things farre off, and burneth that which is next to it. The Court shineth to me that come not there, but singeth those that dwell there. Onely my counsaile vse, that is in writing, & me thou shalt finde secret, withing thee swaies fortunate, and if thou make me pertaker of thy successe, it shall not turne to thy grieve, but as much as in me lyeth, I will further thee.

When he had finished his discourse, Philautus liked very well of it, and thus replied.

Well Psellus, thou hast wrought that in me, which thou wishest, for if the baits that are laied for beautie bee so ridiculous, I thinke it of as great effect in loue, to vse a plaister, as a potion.

I now utterly dissent from those that imagine Pagicke to be the meanes, & consent with thee that thinkest letters to be, which I will vse, and how I speed I wil tell thee, in y^e meane season pardon me, if I vse no longer an swere, for well you know that he y^e hath y^e fit of an ague vpon him, hath no list to talke but to tumble, & lone pinching me, I haue more desire to chew vpon melancholy, then to dispute vpon Pagicke, but hereafter I will make repaire vnto you, and what I now giue you in thanks, I will then requite with amends.

Thus these two countrimen parted with certeine Italian embracings and tearmes of curtisie, moze then common Philautus we shall finde in his lodging, Psellus wee will leaue in his studie, the one musing of his loue, the other of his learning.

Here Gentlewome you may see, how iustly men take to intrap you, when scornfully you go about to reiect them, thinking it not vnlawfull to vse Arte, when they perceiue you obstinate: their dealings I will not allow, neither can I excuse yours, and yet what should be the cause of both, I can gesse.

When Phydias first painted, they vsed no colours, but blacke, white, redde, and yelow: Zeuxis added greene, and euerie one inuented a new shadowing. At the last it came to this passe, y he in painting deserved most praise, that could set down most colours: wherby ther was more contention kindled about the colour then the counterfait, and greater emulation for varietie in shew, then worke-manship in substance.

In the like maner hath it fallen out in loue: when Adam wooed, there was no policie, but plain dealing: no colours but black & white, affection was mesured by faith, not by fancie. he was not curious, nor Eue cruell: he was not enamored of hir beautie, nor she allured with his personage: and yet then was she the fairest woman in the world, & he the properest man. Since that time, euerie louer hath put too a linke, & made of a Ring a Chaine, and an odde cozner, and framed of a plaine Alley, a crooked knot, and of Venus Temple, Dedalus Labozinth. One curleth his haire, thinking loue to be moued with faire lockes: another layeth all his liuing vpon his backe, iudging that women are wedded to bzauerie: some vse discourses of loue to kindle affection: some ditties to assure the minde, some letters to stirre the appetite, diuers fighting to proue their manhood: sundry fighting to shew their maladies, manie attempt with sholues to please their Ladies eyes, not few with Musicke to entice the eare: insomuch, that there is more strife now who shall be the finest Louer, then who is the faithfullest.

This causeth you Gentlewomen, to picke out those that can court you, not those that loue you, and he is at

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computed & best in your conceits, that bleth most colours, not that sheweth greatest curtesie.

A plaine tale of faith, ye laugh at, a picked discourse of fancie, you meruaile at, condemning the simplicitie of truth, and preferring the singularitie of deceit: wherein you resemble those fishes that rather swallow a faire bait with a sharpe hooke, then a foule woyme breeding in the mudde.

Whereof it commeth, that true louers receiuing a flout for their faith, & a mocke for their good meaning, are enforced to take such meanes as might compell you, which you knowing impossible, maketh you the more disdainful, and them the more desperate. This then is my counsell, that you vse your louers like friends, and chuse them by their faith, not by the shewe, but by the sound, neither by the waight, but by the touche, as you doe golde: so shall you be praised, as much for vertue, as beutie. But returne we againe to Philautus, who thus began to debate with himselfe.

What hast thou done Philautus, in seeking to wounde him that thou desirest to win? With what face canst thou looke on him, whom thou soughtest to lose? Fye, fye Philautus, thou bringest thy good name into question, and his life into hazard, hauing neither care of thine owne credit, nor his honour. Is this & loue thou pretendest, which is worse then hate? Didst not thou seek to poison him, that neuer pinched thee?

But why doe I recount those things which are past, and I repent, I am now to consider what I must doe, not what I would haue done: follies past shall be woyme out with faith to come, and my death shall shew my desire. Write Philautus, what saist thou? write, no, no, thy rude stile will betwaine thy meane estate, and thy rash attempt will purchase thine overthrow. Venus delighteth to heare none but Mercury, Pallas wil be stoln of none but Visses, it.

it must be a smooth tongue, and a sweet tale that can enchant Vesta.

Besides that, I dare not trust a messenger to carrie it, nor hir to read it, least in shewing my letter, she disclose my loue, and then shall I be pointed at of those that hate me, and pitied of those that like me, of hir scorned, of all talked off. No Philautus, be not thou the bye word of the common people, rather suffer death by silence, then derision by writing.

I, but it is better to reueale thy loue, then conceale it, thou knowest not what bitter poyson lieth in sweet words, remember Psellus, who by experience hath tried, that in loue, one letter is of more force, then a thousande looks. If they like writings, they read them often, if dislike them, run them ouer once: and this is certain, that she that readeth such toys will also aunswere them. Whelie this, be secret in conueiance, which is the thing they chiefliest desire. When write Philautus, write, he that scaareth euerie bush, must neuer goe a birding, he that casteth all doubts, shall neuer be resolved in anie thing. And this assure thy selfe, that be thy letter neuer so rude and barbarous, she wil read it, and be it neuer so louing she wil not shew it, which were a thing contrarie to hir honour, & the next waie to call hir honestie into question. For thou hast heard, yea, and thy selfe knowest, that Ladies that vaunt of their louers, or shew their letters, are accounted in Italy counterfaite, & in England they are not thought currant.

Thus Philautus determined, hab, nab, to send his letters, flattering himselfe with þ success, which he to himselfe sained: & after long musing, he thus began to frame the minister of his loue.

¶ To the fairest Camilla,

Harde is the choyce saye Ladye, when one is compelled eyther by silence to dye with griefe, or by
wyt

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writing to live with shame: But so sweet is the desire of life, and so sharpe are the passions of love, that I am enforced to preferre an vnfamilie suite, before an vntimelie death. Loth I haue bene to speake, and in despair to spend, the one proceeding of mine owne cowardise, the other of thy crueltie. If thou enquire my name, I am the same Philautus, which for thy sake of late came disguised in a Spaske, pleading custome for a priuiledge, and curtesie for a Pardon. The same Philautus which then in secrete fearnes coulored his loue, and now with bitter teares bewrayes it. If thou nothing esteeme the brinish water that falleth from mine eyes, I wold thou couldest see the warme blood that doppeth from my heart. Oftentimes I haue bene in thy compagne, where easilie thou mightest haue perceiued my wanne cheekes, my hollow eyes, my scalding sighes, my trembling tongue: to sozsethew y^e then, which I confesse now. When consider with thy selfe Camilla, the plight I am in by desire, & the perill I am like to fall into by deniall.

To recount the sorowes I sustaine, or the seruice I haue done, woulde rather be in thee an admiration, then a belaste: onely this I adde for the time, which the end shall try for a truth, that if thy answer be sharpe, my lyfe will be short: so far loue hath wrought in my pining and almost consumed body, that thou onely maist breathe into me a new life, or bereaue me of the olde.

Thou art to weigh, not how long I haue loved thee, but how faithfully, neither to examine the worthinesse of my person, but the extremities of my passions: so preferring my deserts before the length of time, and my disease before the greatnesse of my birth, thou wilt either yelde with equitie, or denie with reason, of both the which, although the greatest be on my side, yet y^e least shall not dislike me: for that I haue alwaies found in thee a minde, neither repugnaunt to right, nor void of reason. If thou wouldest but permit me to talke with thee, or by writing
suffe

suffer me at large to discourse with thee, I doubt not but that both the cause of my loue would be belaiued, and the extremitie rewarded, both proceeding of thy beautie and vertue, the one able to allure, the other readie to pittye. Thou must thinke that God hath not bestowed those rare gistes vpon thee to kill those that are caught, but to cure them. Those that are stung with the Scorpion, are healed with the Scorpion, the fire that burneth taketh atwaie the heat of the burne: the Spider Phalangium that poisoneth, doth with her skinne make a plaister for poison, and shall thy beautie which is of force to winne all with loue, be of the crueltie to wound any to death? No Camilla, I take no lesse delight in thy faire face, then pleasure in thy good conditions, assuring my selfe that for affection without lust, thou wilt not render mallice without cause.

I omit my care to thy consideration, expecting thy letter, either as a Cullise to preserve, or as a Sword to destroy, either as Antidotum, or as Auconitum: If thou delude me, thou shalt not long triumph ouer me liuing, and small will thy glozy be when I am dead. And I end.

Thine euer, though
he be neuer thine,
Philautus.

This letter being coined, he studied how he might conuey it, knowing it to be no lesse perillous to trust those he knew not in so weighty a case, then difficult for himself to haue opportunitie to deliuer it in so suspicious a compaignie: At the last taking out of his closet a sayze Pomgranet, & pulling all the kinnells out of it, he wadded his letter in it, closing the toppe of it finelye, that it could not be perceiued, whether nature againe had knit it of purpose to further him, or his art had overcome natures cunning.

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This Pomgranet he took, being himselfe both messenger of his letter & the maister, and insinuating himselfe into the companie of the Gentlewomen, among whome was also Camilla, he was welcommed, as well so; that he had bene long time absent, as so; y he was at all times pleasant, much good communication there was, touching many matters, which here to insert, were neither convenient, seeing it doth not concerne y histo; y, no; expedient, seeing it is nothing to the deliuey of Philautus letter. But this it fell out in the end. Camilla, whether longing so; so faire a Pomgranet, o; willed to as ke it, yet loth to require it, she sodeinly complained of an olde disease, wherewith she many times felt her selfe griened, which was an extreme heat in y stomack, which aduantage Philautus marking, would not let slip, when it was purposely spoken, that he should not giue them the slip, and therfore as one glad to haue so convenient a time to offer both his duetie & his deuotion, he began thus.

Shaue heard Camilla, of Whisitions, that there is no; thing either moze comfoztable o; moze profitable so; the stomacke o; inflamed liuer, then a Pomgranet, which if it be true, I am glad that I came in so good time with a medicine, seeing you were in so ill a time suppressed with your malady: and verilye this will I say, that there is not one kirkel, but is able both to ease your paine, and to double your pleasure, & with y he gaue it to her, desiring that as she felt the wo;king of the potion, so she woulde consider of the Whisition.

Camilla with a smiling countenaunce neither suspecting the craft, no; the conueier, answered him with these thanks.

I thanke you Gentleman, as much so; your counsell as your curtesie, & if your cunning be answerable to eyther of them, I will make you amends so; all of them: yet I will not open so faire a fruit as this is, vntill I feele y paine y I so much feare. As you please quoth Philautus,
yet

yet if euery morning you take one kernell, it is þ way to preuent your disease, and me thinketh that you shuld be as carefull to worke meanes befoze it come, y you haue it not, as to vse meanes to expell it when you haue it.

I am content answered Camilla, to trie your phisick, which as I knowe it can doe me no greates harme; so it may doe me much good.

In truth said one of the Gentlewomen then present, I perceiue this Gentleman is not onely cunning in Phisicke, but also very carefull for his patient.

It behoueth quoth Philautus, that hee that ministrereth to a Lady, be as desirous of her health, as his owne credit, so that there redoundeth moze praise to the Phisition y hath a care to his charge, then to him that hath onely a shew of his art. And I trust Camilla will better accept of the good wil I haue to rid her of her disease, then the gift, which must worke the effect.

Otherwise quoth Camilla, I were very much to blame knowing that in manye the behaviour of the man, hath wrought moze then the force of y medicine. For I wold alwaies haue my Phisition of a cherefull countenance, pleasantly conceited, & well proportioned, that he might haue his sharpe potions mixed with sweet counsaile, and his sower drugs mittigated with merry discourses. And this is the cause that in olde time they painted the God of Phisicke, not like Saturne, but Aesculapius: of a good complexion, fine wit, and excellent constitution.

For this I knowe by experience, though I be but young to learne, and haue not often bene sicke, that the sight of a pleasant and quicke witted Phisition, hath removed that from my heart with talke, that he could not with all his Triacle.

That might well be, answered Philautus, for the man that wrought the cure, did perchaunce cause the disease, and so secret might the grieffe be, that none coulde heale you, but he that hurt you, neither was your heart to be

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eased by any inward potion, but by some outwards persuasion: and then it is no meruaile if the ministering of a few wordes were moze available then *Spethzidate*.

Well Gentleman said Camilla, I will neither dispute in Whisick, wherein I haue no skill, neither answere you, to your last surmises, which you seeme to leuell at, but thanking you once againe both for your gift & good will, we wil vse other communication, not forgetting to aske for your friend Euphues, who hath not long time bene, where he might haue ben welcommed at all times, and that he came not with you at this time, we both meruaile, and would faine know.

This question so earnestly asked of Camilla, and so hardly to be answered of Philautus, nipped him in the head, notwithstanding least he shuld seeme by long silence to incurre some suspicion, he thought a bad excuse better then none at all, sayeng y Euphues now a dayes became so studious, (or as he tearmed it, superstitious,) that he could not himselfe so much as haue his companie.

Belike quoth Camilla, he hath either espied some newe faultes in the women of England, whereby he seeketh to absent himselfe, or some olde haunt that will cause him to spoile himselfe.

Not so said Philautus, yet that it was said so I will tell him.

Thus after much conference, many questions, & long time spent, Philautus toke his leane, and being in his chamber, we will there leane him with such cogitations, as they commonly haue, that either attend the sentence of lyfe or death at the bar, or the answere of hope or dispaire of their loues, which none can set downe but hee y hath them, for that they are not to be vttered by the conjecture of one y would imagine what they should be, but by him that knoweth what they are.

Camilla the next morning opened the *Pomgranat*, & saue the letter, which ading, pondering & perusing, she

tell

fell into a thousand contraicties, whether it were best to answer it or not, at the last inflamed with a kind of cholar, so; that she knew not what belonged to the perplexities of a Lover, she requited his fraud and love, with anger and hate, in these termes, or the like.

To Philautus.

Did long time debate with my selfe Philautus, whether it might stand with mine honor to send thee an aunswere, so; comparing my place with thy person, mee thought thy boldnesse moze, then either good manners in thee would permit, or I with modestie could suffer, yet at the last, casting with my self, y^e the heat of thy loue might cleane be razed with y^e coldnes of my letter, I thought it good to commit an inconuenience, that I might pzeuent a mischæfe, choosing rather to cut thee off short by rigour, then to giue thee any iot of hope by silence. Cræne soyes are to be dyessed roughlie, least they fester, tectars to be dyawen in the beginning least they spread, ring-woymes to be anointed when they first appeare, least they compassse the whole bodie, and the assaults of loue to beaten backe at the first siege, least they vndermine at the second. Fire is to be quenched in the sparke, wædes are to be rooted in the bud, follies in the blossome. Thinking this morning to trie thy physicke, I perceined thy fraud, insomuch as the kernel that shuld haue coled my stomack with moistnes, hath kindeled it with cholar, making a flaming fire, wher it found but hot imbers, conuerting like y^e spider, a sweete flower into a bitter popson. I am Philautus no Italian ladie, who commonlie are inued with leasings, & won with lust, entangled with deceit, & enioied with delight, caught with sinne, and cast off with shame.

For mine owne part, I am too young to knowe the passions of a louer, and too wise to beleue them, and so far from trusting any, that I suspect all: not that there is in

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enerie one a practise to deceiue, but that there wanteth in me a capacitie to conceiue.

Seeke not then Philautus, to make the tender twig crooked by Arte, which might haue growen straight by nature. Cozne is not to be gathered in the budde, but in the eare, noz fruite to be pulled from the tree, whē it is green, but when it is mellow, noz grapes to be cut for the presse when they first rise, but whē they are full ripe: noz young ladies to be sued vnto, that are fitter for a rod then a husband, and meeter to beare blowes then children.

You must not thinke of vs, as of those in your owne countrie, that no-soner are out of the cradell, but they are sent to the Court, and weaned some times befoze they are weaned, which bringeth both the Nation & their names, not in question onelic of dishonestie, but into oblique.

This I would haue thee take for a flat answere, that I neither meane to loue thee, noz hereafter if thou follow thy sute to heare thee. Thy first practise in y^e Pasque I did not allow, the second by thy writing I mislike, if thou attempt the third means, thou wilt inforce me to vtter that which modestie now maketh me to conceale.

If thy god will be so great as thou tellest, sake to mitigate it by reason or time, I thanke thee for it, but I can not requite it, vnlesse thou either wert not Philautus, or I not Camilla, Thus pardoning thy boldnesse vpon condition, and resting thy friend if thou rest thy sute, I ende.

Neither thine, nor hir owne,
Camilla.

This letter Camilla stitched into an Italian Petrarche which she had, determining at the next comming of Philautus to deliuer it, vnder the pretence of asking some question, or the vnderstanding of some word. Philautus attending hourelie the successe of his loue, made his repaire according to his accustomed vse, and finding the Gentlewoman

gentlemen sitting in an herboz, saluted them courteously, not forgetting to be inquisitive how Camilla was eased by his Pomegranet, which oftentimes asketh of hir, she answered him thus.

In faith Philautus, it had a faire coat, but a rotten kernell, which so much offended my weake stomach, that the verie sight caused me to loath it, and the sent to throwe it into the fire.

I am sozie quoth Philautus (who spake no lesse then truth) that the medicine could not worke that, which my minde wished, and with that stode as one in a fraunce, which Camilla perceiuing, thought best to rub no more on that gall, least the standers by should espie where Philautus shew wrong him.

Well said Camilla, let it goe, I must impute it to my ill fortune, that where I looked for a restorative, I found a consumption: and with that she drew out hir Petrarche, requesting him to consker hir a lesson, hoping his learning would be better for a Scholemaster, then his lucke was for a Whisition. Thus walking in the alley she listened to his construction, who turning the booke, found where the letter was enclosed, and dissembling that he suspected, he said he would keepe hir Petrarche untill the morning, doe you, quoth Camilla,

With that the Gentlewomen clustered about them both, either to heare how cunninglie Philautus could consker, or how readelie Camilla could conceiue. It fell out, that they turned to such a place, as turned them all to a blank, where it was reasoned, whether loue came at the sodaine view of beautie, or by long experience of vertue: a long disputation was like to ensue, had not Camilla cut it off befoze they could ioyne issue, as one not willing in the companie of Philautus either to talke of loue or think of loue, least either he should suspect she had bene wooed, or might be won, which was not done so closelie, but it was perceiued of Philautus, though dissembled.

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Thus after many words, they went to their dinner, where I omit their table talking, lest I lose mine.

After their repast, Sulpia came in with a great traine, which lightened Camillas hart, and was a dagger to Philautus breaſt, who taried no longer then he had leaſure to take his leave, either deſirous to read his ladies anſwere, or not willing to enjoy Sulpia his companie, whom alſo I will now forſake, and follow Philautus, to heare how his minde is quieted with Camillas courteſie.

Philautus no ſooner entered his chamber, but he read his letter, which wrought ſuch ſhirkniſhes in his minde, that he had almoſt forgot reaſon, falling into the olde vaine of his rage, in this manner.

Ah cruell Camilla and accursed Philautus, I ſee nowe that it ſareth with thee, as it doth wth the Bore Sea, which hauing made one aſtonied with his fair ſight, turneth him into ſtone with his venemous ſauor, and with me as it doeth with thoſe that view the Baſilike, whoſe eyes procure delight to the looker at the firſt glympſe, and death at the ſecond glaunce.

Is this the courteſie of England towards ſtrangers, to entreat them ſo deſpitefully? Is my good will not onelie reiected without cauſe, but alſo diſdained without colour? I but Philautus praife at thy parting, if ſhe had not liked thee, ſhe would neuer haue anſwered thee. Knoweſt thou not, that where they loue much, they diſſemble moſt, that as faire weather commeth after a ſoule ſtoyme, ſo ſweete termes ſucceed ſouer taunts.

Alſo once againe Philautus by letters to winne his loue, and follow not the vakinde hound, who leaueth the ſent becauſe he is rated, or the baſtarde Spaniell, which being once rebuked, neuer retrieveth his game. Let Adā runne neuer ſo ſwiftlie ſhe will looke backe vpon Hypomanes: let Medea be as cruell as a fiend to all Gentlemen. ſhe will at the laſt reſpecte Iaſon. A deniall at the firſt is accompted a graunt, a gentle aunt were a mockery.

mockerie. Ladies vse they: louers as the Sto:ks doeth
her young ones, who picketh them till they blade with
her bill, and then healeth them with her tongue. Cupid
himselfe must spend one Arrowe, and thinketh thou to
spede with one Letter? No no Philautus, he that looketh
to haue cleere water must digge deepe, he that longeth for
swete Musicke, must set his stringes at the highest, he
that seeketh to winne his loue, must stretch his labour, &
hazard his life, Venus blesseth Lyons in the folde, and
Lambs in the chamber, Eagles at the assault, and Foxes
in counsaile, so that thou must be hardy in the pursuite, &
make in victoꝝy, ventrous in obtaining, and wise in con-
cealing, so that thou winne that which praise, which other
wife thou wilt lose with pœuill. Faint heart Phi-
latus neither winneth Castle nor Ladye: therefore en-
dure all things that shall sharpen with patience, and pur-
sue with diligence, thy fortune is to be tried, not by the ac-
cidents, but by the end.

Thus Gentlewomen Philautus resembleth the As-
per, who being striken with a Ræde, lyeth as it were
deade, but striken the seconde time recouereth his
strength: hauing his aunswere at the first in a spake,
he was almost amazed, and now agayne denyed, he is
animated, presuming thus much upon the good disposition
and kindnesse of Women, that the higher they sitte, the
lower they looke, and the moze they loathe at the first so
loath, the moze they loue at the last. Whose iudge-
ment as I am not altogether to allowe, so canne I not
in some respect mislike. For in this they resemble the
Crocodile, who when one approacheth nere vnto him,
gathereth by himselfe into the roundnesse of a Ball, but
running from him, stretcheth himselfe into the length of
a tree. The willing resistance of women was the cause
that made Arelius (whose art was onely to dꝛaw women)
to paint Venus. Cnydia, catching at the Ball with her
hande, which she seemed to spurne at with her foote. And

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In this point they are not vnlike vnto the Spirre Tree, which bearing betwen, gathereth in his sappe, but not moored, potozeth it out like sirop. Women are neuer more coy then when they are beloued, yet in their mindes neuer lesse constant, saming to tye themselves to the mast of the Shippe with Vlysses, when they are wooed with a strong Cable: which bearing well, descerned is a twine thred: thzowling a stone at the head of him, vnto whom they immediatly cast out an apple, of which their gentle nature Philautus being perswaded, followed his sute againe in this manner.

Philautus Ye faire Camilla.

I Cannot tell (Camilla) whether thy ingratitude be greater, or my misfortune, for perusing the selwe lynes thou gauest me, I founde as small hope of my loue, as of thy curtesie. But so extreame are the passions of loue, that the more thou seekest to quench them by disdaine, the greater flame thou encreasest by desire. Not vnlyke vnto Iuppiters Well, which extinguisheth a fire bzande, and kindeleth a wet sticke. And no lesse force hath thy beautie ouer me, then the fire hath ouer Naplytia, which leapeth into it, wheresoener it saith it.

I am not he Camilla, that will leaue the Rose, because it pycked my finger, or forsake the golde that lyeth in the hot fire, for that I burnt my hande, or refuse the swete Chestnut, for that it is couered with sharpe huskes. The minde of a faithfull louer, is neither to be daunted with despise, nor afrighted with daunger. For as the Roade stone, what winde so euer blowe, courseth alwayes to the North, or as Aristotles Quadratus, which way so euer you turne, it is alwayes constant: so the faith of Philautus is euer more applied to the loue of Camilla, neither to be remoued with anye winde, or rolled

led by any force. But to thy letter.

Thou saist graine wounds are to be dressed roughlye least they leaſter : certeinelye thou ſpeakeſt lyke a good Chyrurgion, but dealeſt lyke one vnſkilfull, ſoꝛ making a great wound, thou puttelt in a ſmall tent, cutting the fleſh that is ſound, befoze thou cure the place that is ſoze: ſtriking the veine with a knife, which thou ſhouldeſt ſtop with lint. And ſo haſt thou drawne my letter, (I vſe thine olone tearme) that in ſeking to ſpoile it in my chin, thou haſt ſpread it ouer my body.

Thou addeſt thou art no Italian Ladie, I aunſwere woulde thou wert, not that I woulde haue thee wowed, as thou ſayeſt they are, but that I might winne thee, as thou nowe art : and yet this I dare ſaye, though not to excuſe all, oꝛ to diſgrace thee, that ſome there are in Italie too wiſe to be caught with leaſings, and too honeſt to be entangled with luſt, and as warpe to eſchewe ſinne, as they are willing to ſuſtaine ſhame, ſo that whatſoener the moſt be, I woulde not haue thee thinke ill of the beſt.

Thou alleadgeſt thy youth, and alloweſt thy wiſedome, the one not apt to knowe the impreſſions of loue, the other ſuſpitiouſ not to beleue them. Cruellye Camilla, I haue heard, that young is the Coſe that will eate no Dates, and a verie ill Cocke that will not crowe befoze he be olde, and no right Lyon that will not fede on harde meate, befoze he taſt ſwaete milke, and a tender Virgin, God knowes it muſt be, that meaſureth her aſſections by her age, when as naturallie they are enclined (which thou perticularly puttelt to our Countrey) to playe the Brides befoze they be able to dreſſe theyꝝ heads.

Many ſimilitudes thou bringeſt in to excuſe youth, thy twig, thy cozne, thy fruite, thy grape, and I know not what, which are as eaſie to be refelled, as they are ſo be repeated.

U. II.

But

Euphues and his England.

But my good Camilla, I am as unwilling to confute anie thing thou speakest, as I am thou shouldest utter it, insomuch as I would sweare the crow were white, if thou shouldest but say it.

My god will is greater then I can expresse, and thy curtesie lesse then I deserue: thy counsaile to expel it with time and reason, of so little force that I haue neither the will to ble the meane, noz the wit to conceiue it. But this I say, that nothing can breake off my loue but death: noz any thing hasten my death, but thy discourtesie. And so I attend thy finall sentence, and my fatall destinie.

Thine euer, though
he be neuer thine,
Philautus .

This Letter he thought by no meanes better to haue conueied, then in the same Booke he receiued hers, so omitting no time, least the yron shoulde coole befoze he coulde strike, he presently went to Camilla, whome he founde in gathering of flowers, with diuerse other Ladies and Gentlewomen, which came as well to recreate themselves for pleasure, as to visite Camilla, whome they all loued, Philautus somewhat boldened by acquaintance, curteous by nature, and courtly by countenance, saluted them all with such tearmes, as he thought meete for such personages, not forgetting to call Camilla his scholler, when she had scholed him being her master.

One of the Ladies who delighted much in mirth, seeing Philautus behold Camilla so steadfastly, said vnto him.

Gentleman, what flower like you best in all this bozder, here be faire Roses, swete Tiolettes, fragrant primroses, here will be Jillyflowers, Carnations, lops in wine, swete Johns, & what may either please you for sight

sight, or delight you with saour; loth we are you should haue a losse of all, yet willing to giue you one, not that which shall looke best, but such a one as you shall like best. Philautus omitting no opportunitie, that might either manifest his affection, or commend his wit, answered hir thus.

Ladie, of so manie sweet flowers to chouse the best, it is harde, seeing they be all so good: if I shoulde preferre the fairest before the sweetest, you woulde happelic imagine, that either I were stopped in the nose, or wanton in the eyes: if the sweetenesse before the beautie, then woulde you gesse me either to liue with saours, or to haue no iudgement in colours: but to tell my minde (vpon correction be it spoken) of all flowers I loue a fayre woman.

In dede quoth Flauia, (so so was she named) sayre women are set thicke, but they come by thin, and when they begin to bud, they are gathered, as though they were blowen, of such men as you are Gentleman, who thinke graine grasse will neuer be drie haye: but when the flower of their youth (being slipped to young) shall fade before they be olde, then I dare say, you woulde change your faire flower for a weed, and the woman you lored then, for the worst Violet you refuse now.

Ladie answered Philautus, it is a signe that beautie was no niggard of hir slippes in this gardeine, and verie enuious to other groundes, seeing here are so manie in one Plot, as I shall neuer finde more in all Italy, whether the reason be, the heate which killeth them, or the countrie that can not beare them. As so plucking them by some, in that we shew the desire we haue to them, not the mallice. Where you coniecture, that men haue no respect to things when they be olde, I can not consent to your saieng, so well doe they knowe, that it fareth with women as it doth with the Pulberie tree, which the el-

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der it is, the younger it seemeth, and therefore hath it growen to a Proverbe in Italy, when one seeth a woman stricken in age to looke amiable, he saith she hath eaten a Snake: so that I must of force followe mine olde opinion, that I loue fresh flowers well, but faire women better. Flauia would not so leaue him, but thus replied to him.

You are verie amorous Gentleman, otherwise you woul'd not take the defence of that thing, which most men contempne, & women will not confesse. For whereas you goe about to currey fauour, you make a fault, either in praising vs too much, which we accompt in England flatterie, or pleasing your selfe in your owne minde, which wise men esteeme as follie. For when you endeaour to proue y^e women y^e older they are, the fairer they looke, you thinke the either verie credulous to beleue, or your talke verie effectuall to perswade. But as cunning as you are in your Pater noster, I will adde one Article moze to your Crede, that is, you maie speake in matters of loue, what you wil, but women wil beleue but what they list, and in extolling their beauties, they giue moze credite to their owne glasses, than mens gloses: but you haue not yet aunswered my request, touching what flower you most desire: for women doe not resemble flowers, neither in thew nor fauour.

Philautus not shrinking for an Aprill shower, followed the chase in this manner.

Ladie, I neither flatter you nor please my selfe (although it pleaseth you so to coniecture) for I haue alwayes obserued this, that to stande too much in mine owne conceipt would gaine me but little: and to claue those, of whom I sought for no benefit, would profit me lesse: yet was I neuer so ill brought vp, but y^e I could when time & place shuld serue, giue euerie one their iust commendation, vnlesse it wer among those y^e wer wout comparision: offending in nothing but in this, that being too curious in praising

sing my Ladie, I was like to the Painter Protogenes, who could neuer leave when his worke was well, which fault is to be excused in him, because he would make it better, and maie be bozne with in me, soz that I with it excellent.

Touching your first demaund, which you saeme againe to vze in your last discourse, I saie of all flowers I lone the Rose best, yet with this condition, because I will not eat my word, I like a faire Ladie well. Then quoth Flauia, since you will needs ioyne the flower with y woman, among al vs (and speake not partiallie) call hir your rose, that you most regard: and if she denie that name, we wil enioyne hir a penance soz hir pride, and reward you with a Violet soz your paines.

Philautus being dzinen to this shift, wished himselfe in his chamber, soz this he thought, y if he should chose Camilla, she would not accept it: if another, she might instly reiect him. If he should discover his lone, then would Camilla thinke him not to be secret, if conceale it, not to bee feruent: besides, all the Ladies would espie his lone, and preuent it, oz Camilla despise his offer, and not regard it. While he was thus in a deepe meditation, Flauia wakened him, saying: The Gentleman are you in a dreame, oz is there none here woorthie to make choyce off, oz are we all so indifferant, that there is neuer a good.

Philautus seeing this Ladie so courteous, and loning Camilla so earnestlie, could not yet resolue with himselfe what to doe: but at the last, lone, which neither regardeth what it speaketh, noz where, he replied thus at all adventures.

Ladies and Gentlewomen, I would I were so fortunate, that I might chose euerie one of you soz a flower, and then would I boldly affirme, that I could shewe the fairest possie in the worlde, but follie it is soz me to wishe that being a slaue, which none canne hope soz, that

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that is an Emperour. If I make my choyce, I shall speeke so well, as he that enioyeth all Europe. And with that gathering a Rose, he gaue it to Camilla, whose colour so increased, as one would haue iudged all hir face to haue bene a rose, had it not bene stained with a naturall whitenesse, which made hir to excell the Rose.

Camilla with a smiling countenance, as though nothing grieued, yet vered inwardly to the heart, refused the gifte flatly, pretending a readie excuse, which was, that Philautus was either verie much ouer-sane, to take hir befoze the Ladie Flauia, or els disposed to giue hir a mock aboute the rest in the companie.

Well quoth Flauia to Philautus, (who now stode like one that had bene besmured) there is no harme done: for I perceiue Camilla is otherwise sped, & if I be not much deceiued, she is a flower for Surius wearing, the penance she shall haue is to make you a Polegaie, which she shall not denie thee, vnlesse she desie vs, and the rewarde thou shalt haue is this, while you tarrie in England, my face shall be your Violet.

This Ladies Cousin was named Frauncis, a fayze Gentlewoman and a wise, young, and of verie good conditions, not much inferiour to Camilla, equall she coulde not be.

Camilla who was loath to be accompted in anie companie coye, endeouored in the presence of the Ladie Flauia, to be verie curteous, and gathered for Philautus a posie of all the finest flowers in the garden, saleng thus vnto him I hope you will not be offended Philautus, in that I could not be your Rose, but imputing the fault rather to deskenie than discourtesie.

Philautus plucking by his spirites, gaue hir thanks for hir paynes, and immediatly gathered a Violet, which he gaue Mistresse Frauncis, which she courteously receiued, thus all partes were pleased for that time.

Philautus

Philautus was invited to dinner, so that he could no longer stay, but pulling out the booke wherein his letter was inclosed, he deliuered it to Camilla, taking his humble leaue of the Lady Flauia, and the rest of the Gentlewomen.

When he was gone, there fell much talke of him betwene the Gentlewomen, one commending his wit, another his personage, some his fauour, all his good conditions, insomuch that the Lady Flauia bound it with an oth, that she thought him both wise and honest.

When the company was dissolued, Camilla not thinking to receiue an ans were, but a Lecture, went to her Italian booke, where she founde the letter of Philautus, who without anye further aduise, as one very much offended, or in a great heat, sent him this bone to gnaw vpon.

¶ To Philautus,

Sufficed it not thee Philautus to betwray thy follies, & moue my patience, but thou must also procure in me a minde to reuenge, and to thy selfe the meanes of a farther perill: Where diddest thou learne, that being forbidden to be bold, thou shouldest grow impudent? Or being suffered to be familiar, thou shouldest waie haile fellowe? But so malepert boldnesse is the demeanour of young Gentlemen come, that where they haue bene once welcome for curtesie, they thinke themselves woe thy to court any Lady by customes: wherein they imagine they vse singular audacitie, which wee can no otherwise terme then saucinesse, thinking women are to be oratone by their coined and counterfeit conceits, as the strawe is by the Aumber, or the yron by the Loadstone, or the golde by the minerall Chrysocola.

But as there is no Serpent that canne bryde in the Bore tree for the hardnesse, or will builde in the Cypres

¶

the:

Euphues and his England.

free for the bitterneſſe, ſo is there no ſond or poiſoned ſou-
ner that ſhal enter into my heart which is hardened like
the Adamant, nor take delight in my woes, which ſhall
be moze bitter then gall.

It ſareth with thee Philautus, as with the Dyone,
who hauing loſt his owne winges, ſakes to ſpoyle the
Wes of theirs, and thou being clipped of thy libertie, go-
eſt about to bereane me of mine, not farre differing from
the natures of Dragons, who ſucking bloud out of the
Elephant, kill him, and with the ſame poiſon themſelues:
and it may be, that by the ſame meanes that thou takeſt
in hand to inueigle my minde, thou entrap thine owne:
a juſt reward for ſo vniuſt dealing, and a fit reuenge for
ſo vnkinde a regard.

But I truſt thy purpoſe ſhall take no place, and that
thy mallice ſhall want might, whercin thou ſhalt reſem-
ble the Serpent Porphyrus, who is full of poyſon, but
being toothleſſe, he hurteth none but himſelfe, & I doubt
not but thy minde is as full of deceit, as thy wordes are of
flatterye, but hauing no teeth to bite, I haue no cauſe to
feare.

I had not thought to haue vſed ſo ſolozz wordes, but
where a wand cannot rule the horſe, a ſpur muſt. When
gentle medicines haue no force to purge, we muſt vſe bit-
ter potions: and where the ſore is neither to be diſſolued
by plaſter, nor to be broken, it is requiſite it ſhoulde be
launced.

Wearbes that are the worſe for watering, are to
be rooted out, trees that are leſſe fertile for the lopping,
are to be helwen downe, Hawkes that ware haggard by
manning, are to be caſt off, and ſonde louers that increaſe
in theyr follyes when they be reiected, are to be deſpi-
ſed.

But as to be without haire amongſt the Mycanions,
is accounted no ſhame, becauſe they be all bozne balde,
le in Italy to liue in loue is thought no faulte, for that
there

there they are all giuen to lust, which maketh thee to coniecture, that we in England reckon loue to be the chiefest vertue, which we abhorre as the greatest vice, which groweth lyke the Iuyce about the trees, and killeth them by culling them. Thou art alwayes talking of loue, and applyeng both thy wit and thy wealth in that idle trade: onelye so; that thou thinkest thy selfe anyable, not vnlyke vnto the Hedgehogge, who euer more lodgeth in the Thornes, because hee himselfe is full of prickles.

But take this both so; a warning and an aunswere, that if thou prosecute thy sute, thou shalt but wounde thy selfe, so; I am neither to be wooed with thy passions, whilest thou liuest, nor to repent me of my rigour when thou art dead, which I woulde not haue thee thinke to procede of any hate I beare thee, so; I mallice none, but so; loue to mine honour, which neither Italian shall violate, nor English man diminish. For as the precious Stone Chalazias being throwne into the fire, keepeth still his coldnesse, not to be warmed with anye heate, so my heart, although dented at with the arrowes of thy burning affections, and as it were enuironed with the fire of thy loue, shall alwayes keepe his hardnesse, and be so farre from being mollified, that thou shalt not perceiue it moved.

The Violet Ladye Flauia bestowed on thee, I wish thee, and if thou lyke it I will further thee, otherwise if thou persist in thine olde follyes, whereby to increase my newe griefes, I will neuer come where thou art, nor shalt thou haue accesse to the place where I am. For as little agrément shall there be betwene vs, as is betwixt the Aine and the Cabish, the Oke and the Oliue tree, the Serpent and the Ash tree, the Pion and Theamides.

And if euer thou diddest loue me, manifest it in this, that hereafter thou neuer write to me, so shall I

E.ii.

both

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both be perswaded of thy faith, and eased of mine owne feare. But if thou attempt againe to wyng water out of the Pominice, thou shalt but betwray thy falshood, and augment thy shame, and my scueritie.

For this I sweare, by her whose lightes canne neuer die, Vesta, and by her whose heasts are not to be broken, Diana, that I will neuer consent to loue him, whose sight (if I may so say with modestie) is moze bitter vnto mee then death.

If this aunswere will not content thee, I will shewe thy letters, disclose thy loue, and make thee ashamed, to vndertake that which thou cannest neuer bying to passe. And so I end, thine, if thou leaue to be mine.

Camilla.

Camilla dispatched this letter with speede, and sent it to Philautus by her man, which Philautus hauing read, I commit the plight he was in, to the consideration of you Gentlemen, that haue bene in the like: hee tare his haire, rent his clothes, and fell from the passions of a Louer, to the pangues of phrensie: but at the last calling his wits to him, forgetting both the charge Camilla gaue him, & the contents of her letter, he graced her immediately againe, with an aunswere by her owne messenger, in this manner.

To the cruell Camilla
greeting.

If I were as farre in thy bookes, to be beloued, as thou art in mine to be beloued, thou shouldest epper soone be made a wife, or euer remaine a Virgin, the one would ridde me of hope, the other acquite me of feare.

But seeing there wanteth wit in me to perswade, and will in thee to consent, I meane to manifest the
be

beginning of my loue, by the ende of my lyfe, the effects of the one, shall appeare by the effects of the other.

When as neither solempne oath, noꝛ sound perswasion, noꝛ any reason can woꝛk in thee a remoyse, I meane by death to shew my desire, the which the soner it cometh, the sweeter it shalbe, and the shoꝛtnesse of the soꝛce, shall abate the sharpnesse of the soꝛowe: I can not tell whether thou laugh at my follye, oꝛ lament my phrensie, but this I say and with salte teares trickling downe my chéakes, I sweare, that thou neuer foundest moꝛe pleasure in reieding my loue, than thou shalt seie payne in remembꝛing my losse, and as bitter shall lyfe be to thee, as death to me, and as soꝛowfull shall my friends be to see thee prosper, as thine glad to see me perishe.

Thou thinkest all I wyte of course, and makest all I speake, of small accompt: but God who reuengeth the periuries of the dissembler, is witnesse of my trueth, of whome I desire no longer to liue, than I meane simplye to loue.

I will not vse manie woꝛds, soꝛ if thou be wise, fewe are sufficient, if froward superfluous: one line is inough if thou be courteous, one woꝛd too much, if thou be cruel. Yet this I adde, & that in bitterness of soule, that neither my hande dareth wyte that, which my heart intendeth. noꝛ my tongue vtter that, which my hande shall execute. And so fare-well, vnto whom onelie I wish well.

Thine euer, though
shortlie neuer,
Philautus.

This letter being wꝛitten in the extremitie of his rage, he sent by him that bzought hirs. Camilla perceiuing a fresh replie, was not a little melancholie, but digesting it with companie, and burning the Letter, shee determined neuer to wyte to him, noꝛ after that to see him, so resolute was she in hir opinion, I dare not saie obstinate,

Euphues and his England.

least you Gentlewomen should take pepper in the nose, when I put but salte in your mouthes. But this I dare boldlie affirme, that ladies are to be wooed with Appelles pencill, Orpheus harpe, Mercuries tongue, Adonis beautie, Cræsus wealth, or els neuer to be wonne: for they beauties bring blazed, their eares tickled, their mindes moued, their eyes pleased, their appetite satisfied, they Coffers filled, when they haue all things they shuld haue and would haue, then men neede not to stande in doubt, of their comming, but of their constancie.

But let me follow Philautus, who now both loathing his life, and cursing his lucke, called to remembraunce his olde friend Euphues, whom he was wont to haue alwaies in mirth, a pleasaunt companion, in griefe, a comforter, in all his life, the onelie staie of his libertie: the discurtisie, which he offered him, so increased his griefe, that he fell into these termes of rage, as one either in an Eratic, or in a Lunatic.

Now Philautus, dispute no more with thy selfe of thy loue, but be desperate to ende thy life, thou hast cast off thy friend, and thy Ladie hath forsaken thee: thou destitute of both, canst neither haue comfort of Camilla, who thou seest obstinate, nor counsaile of Euphues, whom thou hast made enuious.

Ah my good friend Euphues, I see now at length, though too late, that a true friend is of more price than a kingdom, and that the faith of thee, is to be preferred before the beautie of Camilla. For as safe being is it in the companie of a trustie mate, as sleeping in the grasse Trifole, where there is no Serpent so venemous that dare benter.

Thou wast euer carefull for my estate, & I carelesse for thine: thou didst alwaies seare in me the fire of loue, I euer flattered my selfe with the bzidle of wisdom; when thou wast earnest to giue me counsaile, I waxed angrie.

angrie to heare it: if thou diddest suspect me vpon iust cause, I sell out with thee for euerie light occasion: now, now, Euphues, I see what it is to want a friend, & what it is to lose one: thy words are come to passe, which once I thought thou spakest in sport, but now I finde them as a Prophecie, that I should be constrained to stand at Euphues doore as the true owner.

What shall I doe in this extremitie: which way shall I turne me: of whom shal I seeke remedie? Euphues wil recte thee, and why should he not. Camilla hath reiected me, & why should shee the one I haue offended with too much grieffe, the other I haue serued with too great good will: the one is lost with loue, the other with hate, he for that I cared not for him, she, because I cared for hir. I, but though Camilla be not to be moued, Euphues may be mollified. Tria him Philautus, sue to him, make friends, write to him, leaue nothing vndone, y may either shew in this a sorrowfull heart, or moue in him a minde that is pitifull: When knowest he is of nature courteous, one that hateth none, that loueth thee, that is tractable in all things: Lyons spare those that crouch to them, the Tigresse biteth not when she is clawed, Cerberus barketh not, if Orpheus pipe sweetlie: assure thy selfe, that if thou be penitent, he will be pleased: and the olde friendship will be better then the new.

Thus Philautus loying now in nothing, but onely in the hope he had to reconer his friendship with repentance, which he had broken off by rashnesse, determined to grāt his friend Euphues, who all this while lost no time at his booke in London, but how he employed it, he shal himselfe better, for that I am neither of his counsaile nor court, but what he hath done, he will not conceale, for rather he wisheth to bewray his ignorance, than his idleness, and willinger you shall finde him to make excuse of rudenesse than lastnesse. But thus Philautus saluted him.

Euphues and his England.

Philautus to Euphues.

MARAL The sharpe Northeast winde (my god Euphues) doeth neuer last thre daies, Tempestes haue but a shorfe time, and the moze violent the Thunder is, the lesse permanent it is. In the like manner it falleth out with the iarres and crossings of friends, which begun in a minute are ended in a moment.

Necessarie it is that among friends there shoulde bee some ouerthwarting, but to continue in anger not conuenient: the Camill first troubleth the water befoze he drinke, & Frankencense is burned befoze it smell, friendes are tried befoze they be trusted, least shining like & Caruncle as though they had fire, they be found being touched to be without fire.

Friendshippe shoulde be like the Wine, which Homer much commending, calleth Maronean, where-off one pinte being mingled with foure quartes of water, yet it keepeth his olde strength and vertue, not to be qualified by anie discourtesie. Where salte doth growe, nothing els can breed, where friendship is buylt, no offence can harbour.

When god Euphues, letteth falling out of friendes, bee the renuing of affection, that in this we maie resemble the bones of the Lyon, which lieng still and not moued begin to rot, but being stricken one against another, break out like fire, and were grane.

The anger of friendes is not unlike vnto the Whistlions Cucurbit, which drawing all the infection in & bodie into one place, doth purge all diseases, and the iarres of friends, reaping vp all the hidden mallices or suspitions, or follies that lay lurking in the minde, maketh the knot moze durable: For as the bodie being purged of melancholy, waxeth light and apt to all labour: so the minde as it were scoured of mistrust, becommeth fit euer after for belasse,

belasse, but why do I not confesse that which I haue committed, or knowing my selfe guiltie, why vse I to glose, I haue vniustly my god Euphues picked a quarrel against thee, forgetting the counsell thou giuest me, and despising y^e which I now desire. Which as often as I call to my mind, I cannot but blush to my selfe for shame, and fall out with my selfe for anger.

For in falling out with thee, I haue done no otherwise, then hee that desireth to saile safely, killeth him at the helme, resembling him that hauing neede to alight, spurreth his horse to make him stande still, or him that swimming vpon anothers backe, seeketh to stoppe his breath.

It was in thee Euphues that I put all my trust, and yet vpon thee that I powred out all my mallice, more cruell then the Crocodile, who suffereth the bird to bryde in her mouth, that scoureth her teeth: & nothing so gentle as the princely Lyon, who saued his life that helped his foete. But if either thy god nature can forget, that which my ill tongue doth repent, or thy accustomed kindnesse forgive, that my vnbizdoled fury did commit, I will hereafter be as willing to be thy seruant, as I am now desirous to be thy friend, and as ready to take an iniurie, as I was to giue offence.

What I haue done in thine absence, I will certifie at thy comming, and yet I doubt not but thou canst gesse by my condition, yet this I adde, that I am as readie to die as to liue, & were I not animated with the hope of thy good counsell, I woulde rather haue suffered the death I wish for, then sustained the shame I sought for.

But now in these extremities reposing both my lyfe in thy hands, and my seruice at thy commaundement, I attend thine aunswere, and rest thine to vse more then his owne.

Philautus.



This

Euphues and his England.

This Letter he dispatched by his boie, which Euphues reading, coulde not tell whether he should moze reioyce at his friends submission, or mistrust his subtiltye, therefore as one not resolving himselfe to determine anie thing, as yet aunswere him thus immediatlye by his owne messenger.

Euphues to him that was his
Philautus.

I have receiued thy Letter, and knowe the man: I read it and perceiued the matter, which I am as farre from knowing how to aunswere, as I was from looking for such an errand.

Thou beginnest to inferre a necessitie, that friendes should fall out, when I cannot allowe an inconuenience. For if it be among such as are faithfull, there should be no cause of breach: if betwene dissemblers, no care of reconciliation.

The Camell sayst thou, longeth water when it is troubled, and I say, the Hart thirsteth for the clere streame: and fitly diddest thou bring it in against thy selfe (though applyed it, I know not how aptly for thy selfe) for such friendship doest thou like where bristles may be stirred, not quietnesse sought.

The Wine Maroneum which thou commendest, and the Salt ground which thou inferrest, the one is neyther fit for thy drinking, nor the other for thy taste, for such strong Wines will overcome such light wittes, and so good salt cannot relish in so vnsauourie a mouth, neither as thou desirest to applye them, canne they stande there in steede. For oftentimes haue I found much water in thy diodes, but not one drop of such Wine, and the ground where salt should grow, but neuer one cozne that had sauer.

After many reasons to conclude that iarres were requi-

quisite, thou sellest to a kinde of submission which I mer-
uayle at : for if I gaue no cause , why diddest thou
picke a quarrell : if anye , why shouldest thou craue a
pardon ? If thou canst desye thy best friende, what wilt
thou doe to thine enimey ? Certainely this must nedes
ensue, that if thou canst not bee constaunt to thy friende,
when he doth thee good, thou wilt neuer beare with him,
when he shall doe thee harme : thou that seekest to spill
the blood of the innocent, cannest shewe small mercie to
an offender : thou that treadest a Wozme on the taile,
wilt crush a Waspe on the head : thou that art angrye
for no cause, wilt I thinke runne madde for a lyght oc-
casion.

Truely Philautus that once I loued this I cannot de-
ny, that now I should againe doe so, I refuse : for small
confidence shall I repose in thee, when I am guiltie, that
can finde no refuge in innocencie.

The mallice of a friend is lyke the sting of an Aspe,
which nothing can remedie, but being pearced in the hand
it must be cut off, & a friend thrust to the heart, it must be
pulled out.

I had as lief Philautus haue a wound that inwardly
might lightllye graue me, then a skarre that outwardly
should greatly shame me.

In that thou seemest so earnest to craue attonement ,
thou causest me the moze to suspect thy trust : for eyther
thou art compelled by necessitie, and then is it not woorth
thankes, or else disposed againe to abuse me, and then it
deserueth reuenge . Celes cannot be held in a wet hand,
yet are they staied with a bitter figge lease : the Lam-
prey is not to be killed with a Cudgell, yet is she spoiled
with a cane: so friends that are so slippery, and wauering
in all their dealings, are not to be kept with faire & smooth
talke, but with rough and sharp taunts: and contrariwise,
those which with blowes are not to be reformed, are of-
tentimes wonne with light persuasions.

Euphues and his England.

Which way I should vse thæ I know not, for now a sharpe woꝛde moued thæ, when otherwhiles a Swoꝛd will not, then a friendly cheeke killeth thæ, when a Rasoz cannot race thæ.

But to conclude Philautus, it fareth with me nowe as with those that haue bene once bitten with the Scorpion, who neuer after seeth any thing, either of þe waspe or the Hornet, or the Bee, for I hauing bene pricked with thy falsehode, shall neuer I hope againe be touched with any other dissembler, flatterer, or fickle friend.

Touching thy lyfe in my absence, I feare me it hath bene too losse, but seeing my counsell is no moze welcome vnto thæ, then water into a Shippe, I will not wast mynde to instruct him, that wasteth himselfe to destroye others.

Yet if I were as fully perswaded of thy conuersion, as thou wouldest haue me of thy confession, I might happily doe that which now I will not.

And so farewell Philautus, & though thou little esteeme my counsaile, yet haue respect to thine owne credit: So in working thine owne good, thou shalt keepe mee from harme.

Thine once,
Euphues.

This letter pinched Philautus at the first, yet trusting much to the good disposition of Euphues, hee determined to perseuer both in his sute and amendement, & therefore as one beating his yron that he might frame it while it were hot, and wored him in this manner.

To mine onely friend,
Euphues.

There is no bone so hard, but being laid in vineger it may be wrought, noꝛ Ironie so tough, but seasoned with

with Zutho it may be engraven, no; For so knottie, that dipped in oyle cannot be carued: & can there be a heart in Euphues, which neither will yelde to softnesse, with gentle perswasions, no; true perseverance? What canst thou require at my hande, that I will denie thee? Have I broken the league of friendship? I confesse it. Have I misused thee in tearmes? I will not denie it. But being sorrowfull for either, why shouldest not thou forgine both.

Water is praised, for that it saoureth of nothing, fire for that it yeldeth to nothing: and such should the nature of a true friend be, that it should not favour of any rigour and such the effect, that it may not be conquered with any offence: otherwise, faith put into the best & beareth grudges, or contracted with him that can remember griefes, is not unlike unto wine poured into fire vessels, which is present death to the drinker.

Friends must be used, as the Musicians tune theyr strings, who finding them in a disoord do not break them, but either by intention or remission, frame them to a pleasant consent: or as riders handle their young colts, who finding them wilde and untractable, bring them to a good pace, with a gentle raine, not with a sharpe spurre, or as the Scythians ruled their slaves, not with cruell weapons, but with the shew of small whips.

When Euphues consider with thy selfe what I may be, not what I haue bene, and forsake me not so; that I deceived thee: if thou do, thy discourtesie will breake my devotion. For as there is no Beast that toucheth & heareth whereon the Beare hath breathed, so there is no man that will come nere him, vpon whom the suspicion of deceipt is fastened.

Concerning my life passed I conceale it, though so thee I meane hereafter to confesse it: yet hath it not bene so wicked, that thou shouldest be ashamed, though so unfortunate that I am grieved. Consider we are in England,

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where our demeanour will be narrowlie marked if wee tread awrye, and our follies mothed if we vse wrangling. I thinke thou art willing that no such thing should happen, and I know thou art wise to prevent it.

I was of late in the companie of diuers Gentlewomen, among whom Camilla was present, who meruailed not a little, that thou soughtest either to absent thy selfe, or some conceiued iniurie, where there was none giuen, or of set purpose, because thou wouldest giue one.

I thinke it requisite, as well to auoyde the suspicion of mallice, as to shunne the note of ingratitude, that thou repaire thether, both to purge thy self of the opinion maie be conceiued, and to giue thanks for the benefittes receiued.

Thus assuring my selfe, thou wilt annul were my expectation, and renue our olde amitie, I ende, thine assured to commaund.

Philautus,

Philautus did not sleepe about his busines, but presentlie sent his letter, thinking that if once he could fasten friendship againe vpon Euphues, that by his meanes, he should compasse his loue with Camilla, and yet this I durst affirme, that Philautus was both willing to haue Euphues, and sorrowfull that he lost him by his owne lamnesse.

Euphues perused this letter oftentimes, being in a hammering what to answer: at the last, he determined once againe to lye asleepe, thinking that if Philautus ment faithfully, he would not desist from his sute, and therefore he returned salutations in this manner.

Euphues to Philautus,

There is an Heerbe in India Philautus, of pleasaunt smell, but who so commeth to it, salety present smart,

for that there breed in it a number of small Serpents . And it maie be , that though thy letter be full of s wete words,there breeds in thy heart manie bitter thoughts:so that in giuing credite to thy letters, I maye be deceiued with thy leasinges.

The Bore tree is alwaies greene, but the seede is poison : Tilia hath a s wete rinde, and a pleasaunt leafe, but the fruite so bitter, that no beast will bite it, a dissembler hath euermore honnie in his mouth, & gall in his minde, which maketh me to suspect their wiles , though I cannot euer preuent them.

Thou settest downe the office of a friende , which if thou couldest as well performe, as thou canst describe, I would be as willing to confirme our olde league , as I am to beleue thy new lawes. Water that saoureth nothing (as thou saist) may be heated and calde ther, and Fire which yieldeth to nothing, maie be quenched when thou wouldest warme ther. So the friend, in whom there was no intent to offend, maie through s sinister dealings of his fellow, be turned to heate being befoze colde , and the faith which wrought like a flame in him, be quenched and haue no spark.

The pouring of Wine into Firre vessels, serueth ther to no purpose , for if it be good Wine, there is no man so foolish to put it into Firre: if bad, who would poure it into better then Firre.

Muske caskes are fit for rotten grapes , a barrell of poisoned Iule, is good inough for a tunne of stinking oyle, and crueltie to milde a medicine for craft.

How Musitions tune their instruments, I knowe, but how a man should temper his friend , I cannot tell, yet oftentimes the string breaketh, that the Musition seeketh to tune, and the friend cracketh which good counsell shuld tame : such Coltes are to be ridden with a sharpe snaffle, not with a pleasaunt bit, and little will the Scythian whippe

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whippe be regarded, where the sharpnesse of the swozd is derided.

If thy lucke haue bene infortunate, it is a signe thy liuing hath not bene goodlie: for commonlie there cometh an ill ende, where there was a naughtie beginning.

But learne Philautus to liue hereafter, as though thou shouldest not liue at all, be constant to them that trust thee, & trust them that thou hast tried, dissemble not with thy friend, either for feare to displease him, or for mallice to deceiue him: know this, that the best simples are verie simple, if the Physicion could not applie them, that precious stones were no better than pebbles, if Lapidaries did not knowe them, that the best friend is worse then a foe if a man doe not vse him.

Methridate must be taken inwardlie, not spread on Plaisters: Purgations must be vsed like drinke, not like Bathes: the counsaile of a friend, must be fastened to the minde, not to the eare, followed, not praised, employed in good liuing, not talked off in good meaning.

I knowe Philautus we are in Englande, but I would we were not, not that the place is too base, but that we are too badde; and God graunt thou haue done nothing, which may tourne thee to discredite, or me to displeasure. Thou saiest thou wert of late with Camilla, I feare me too late, and yet perhappes too soone, I haue alwayes tolde thee, that shee was too high for thee to climbe, and too faire for others to catch; and too vertuous for any to inneigle.

But wilde Horses breake high Hedges, though they cannot leap ouer them, eager wolues barke at the Mone, though they cannot reach it, and Mercurie whistleth for Vesta, though he cannot win hir.

For absenting my selfe, I hope they can take no cause of offence, neither that I know haue I giuen any. I loue not



not to be bolde, yet would I be welcome, but guests and
fish, say we in Athens, are euer stale within thre dayes,
tho, tye I will visite them and excuse my selfe, in the
meane season I thinke so well of them, as it is possible
for a man to thinke of women, and howe well that is, I
appeale to the, who alwaies madest them no worse then
Saints in heauen, and shines in no worse place then thy
heart.

For answering thy suite I am not yet so hastie, for
accepting thy seruice I am not so imperious, for in friend-
ship there must be an equalitie of estates, and that maye
be in vs: also a similitude of diuers manners, and cannot
vnlesse thou learne a new lesson, and leaue the olde, vn-
till which time I leaue the: wishing the well as to my
selfe.

Euphues.

This letter was written in hast, sent with speede, and
answered againe in post. For Philautus seeing so good
counsaile could not procede of any ill conceipt, thought
once againe to sollicite his friend, & that in such tearmes
as he might be most agreeable to Euphues tune. In this
manner.

To Euphues, health in bodie and
quietnesse in minde.

Musicke there are many discordes, befoze there
canne be framed a Diapason, and in contracting of
good will, manye farres befoze there bee established a
friendshippe, and by these meanes, the Musicke is moze
sweete, and the amitie moze sound. I haue receined thy
Letter, wherein there is as much good counsaile con-
teined, as eyther I woulde wish, or thou thy selfe coul-
dest giue: but euer thou harpest on that string, which
long since was out of tune, but nowe is broken, my in-

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constancie.

Certes my good Euphues, as I cannot but commend thy wisdom in making a stay of reconciliation (for that thou findest so little stay in me) so can I not but marvelle at thy incredulitie in not believing me, since that thou seest a reformation in me.

But it may be, thou dealest with me, as the Philosopher did with his knife, who being many yeares in making of it, alwaies dealing by the observation of the starres, caused it at the last to cut the hard flintstone, saying: that it skilled not how long things were a doing, but how well they were done.

And thou holdest me off with many delays, being I know not what observations, thinking thereby to make me a friend at last, that shall last: I praise thy good meaning, but I dislike thy rigour.

Be thou shalt be in what thou wilt, & do that with a slender twist, that none can doe with a rough with. As for my being with Camilla, good Euphues, rubbe there no more, least I winch, for denie I will not, & I am wrong on the withers.

This one thing touching my selfe I saye, and before him that seeth all things I swear, that hereafter I will neither dissemble nor delude thee, nor picke quarrelles to fall out with thee, thou shalt finde mee constant to one, saythlesse to none, in prayer devout, in manners reformed, in life chaste, in words modest: not framing my fancy to the humour of loue, but my deedes to the rule of zeale: And such a man as heretofore merrily thou saydest I was, but now truly thou shalt see I am, & as I know thou art.

Then Euphues appoint the place where we may meet, and reconcile the minds, which I confesse by mine owne follies were scuered. And if ener after this I shall seeme jealous, over thee, or blinded towards my selfe, vse me as I deserve, shamefully.

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Thus attending thy speedy and were, so; that delays
are perillous, especially as my case now standeth, I end,
thine euer to vse as his owne.

Philautus.

EVphues seeing such speedy retourne of another man
I were, thought Philautus to be verie sharpe set, so;
to recouer him, and weighing with himselfe, that often in
marriages there haue fallen out huanles, where the chief-
est loue should be, and yet againe reconciliations, that
none ought at any time so to loue, that he should finde
in his heart, at any time to hate. Furthermore, casting
in his minde, the good he might doe to Philautus by his
friendship, and the mischiefes that might ensue by his fel-
lowes folly, and wored him thus againe speedely, as well
to preuent the course he might otherwise take, as also to
prescribe what way he should take.

Euphues to his friend
Philautus.

Nettles Philautus haue no prickles, yet they sting,
and words haue no points, yet they pearce: though
outwardly thou protest greate amendment, yet often-
times the softnesse of Wool, which the Seres send, lic-
keth so fast to the skinne, that when one looketh it
should keepe him warme, it fetcheth blond, and thy smooth
talke, thy sweet promises may when I shall thinke to
haue them perfozmed to delight me, be a cozosine to destroy
me.

But I will not cast beyond the Bone, so; that in all
things I know there must be a meane.

Thou swearest now that thy life shall be lead
by my line, that thou wilt giue no cause of offence by
thy disorders, nor take any by my good meaning,

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which

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which if it be so, I am as willing to be thy friend, as I am to be mine owne.

But this take for a warning, if euer thou tarre when thou shouldest test, or followe thine owne will, when thou art to heare my counsaile, then will I departe from thee, and so displaye thee, as none that is wise shall trust thee, or anye that is honest shall liue with thee.

I nowe am resolved by thy Letter of that which I was almost perswaded of, by mine owne coniecture, touching Camilla.

Why Philautus art thou so madde without acquaintance of thy part, and familiaritie of hers, to attempt a thing, which will not onely be a disgrace to thee, but also a discredit to her? Thinkest thou thy selfe either worthy to woe her, or she willing to wed thee? Either thou able to frame thy tale to her content, or she ready to giue eare to thy conclusions.

No no Philautus, thou art too young to woe in England, though olde enough to winne in Italie, for here they measure more the man by the qualities of the mind, then the proportion of his body. They are too expert in loue, hauing learned in this time of their long peace, euery wrinkle that is seene or imagined.

It is neither an ill tale well tolde, nor a good historie made better, neither inuention of new fables, nor the reciting of olde, that can either allure in them an appetite to loue, or almost an intention to heare.

It fareth not with them as it doth with those in Italye, who preferre a sharpe wit, before sounde wisdom, or a proper man before a perfect minde: they liue not by shadowes, nor feede of the ayre, nor lust after winde. Their loue is not tied by arte, but reason, not to the precepts of Ouid, but to the perswasions of honestie.

But I cannot but meruaile at thy audacitie, that thou

thou diddest once dare to mone hir to loue, whome I alwaies feared to sollicite in questioning, as wel doubting to be grauelled by hir quicke and readie wit, as to be confuted by hir grane and wise aunsweres.

But thou wilt saie, she was of no great birth, of meener parentage, than thy selfe. I but Philautus, they be most noble, who are commended moze for their perfection, than their petegrie, and let this suffice thee, that hir honour consisted in vertue, beautie, wit: not bloud, aunce, flours, antiquitie. But moze of this at our next meeting, where I thinke I shall be merrie to heare the discourse of thy madnesse, for I imagine to my selfe, that she handeled thee verie hardlie, considering both the place she serued in, and the person that serued hir. And sure I am, she did not hang for thy mowing.

A Phoenix is no fode for Philautus, that daintie toothe of thine must be pulled out, els wilt thou surfet with desire, and that Eagles eye picked out, els will it be dazeled with delight. My counsaile must rule thy concept, least thou confound vs both.

I will this euening come to thy lodging, wher we will conferre, and till then I commend me to thee.

Thine euer to vse, if
thou be thine owne,
Euphues.

This letter was so thankfullie receiued of Philautus, that he almost ranne beyond himselfe for ioye, preparing all things necessarie, for the entertainment of his friend, who at the houre appointed failed not.

Many embracings there were, much straunge courtesie, manie prettie glaunces, bering almost for the time but strangers, because of their long absence.

But growing to questioning one with another, they fell to the whole discourse of Philautus loue, who left out nothing that befoze I put in, which I must omit, least I

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set befoze you Cole-works twice sodden, which will both offend your eares, which I sake to delight: and trouble my hand, which I couet to ease.

But this I am sure, that Euphues conclusion was this betwéens waking and winking, that our English Ladies and Gentlewomen were so cunning in loue, that the laboꝝ were moze easie in Italy to wed one & barie hir, than here to wme one, and marie hir. And thus they with long talking waxed wearie, where I leaue them, not willing to talke anie longer, but to sleepe their fills till morning.

Now Gentlewomen, I appeale in this controuerſie to your consciences, whether there be in you an arte to loue as Euphues thinketh, or whether it bzæd in you as it doth in men: by sight, if one be beautifull: by hearing if one be twittie: by defects, if one be courteous: by desire, if one be vertuous: which I would not knowe, to this intent, that I might be instructed how to win anie of you, but to the end I might wonder at you all. For if there be in loue an art, then doe I not maruell to ſee men that euerie waie are to be beloued, so oftentimes to be reiected. But so secret is this matter, pertaining nothing to our ſex, I will not farther enquire of it, leſt happelis in geſſing what arte women uſe in loue, I ſhould miniſter an arte they neuer befoze knew: and ſo in thinking to betwaiſe the baite that hath caught one, I giue them a net to draw manie, putting a ſwoꝝd into the hand, where there is but a ſheath, teaching them to ſtrike, that put vs to our triengs by warding, which would double our perill, who without arte cannot allure them, and increaſe their tyrannie, who without they torment, will come to no parley.

But this I admoniſh you, that as your owne beauties make you not conetous of your almes towards true louers, ſo other mens flatterie make you not prodigall of your honoꝝ towards diſſemblers. Let not them y ſpeake faireſt be beleued ſoneſt, ſo; true loue lacketh a tongue,
and

and is tried by the eyes, which in a heart that meaneth well, are as farre from wanton glaunces, as the mind is from idle thoughts.

And this Arte I will give you, which we men commonly practise, if you beholde any one, that either your courtesie hath allured, or your beautie, or both, triumph not over him, but the more earnest you see him, the more readie be to followe him, and when he thinketh himselfe nereost, let him be farthest off: then if he take that with patience, assure your selfe he cannot be faithlesse.

See that angleth, plucketh the baite awaie, when he is nere a bite, to the ende the fish maie be more eager to swallowe the hoke. Birdes are trained with a swete call, but caught with a broad nette: and louers come with sayde looks, but are entangled with disdainefull eyes.

The Spaniell that satoneth when he is beaten, will neuer forsake his maister: the man that doateth when hee is disdained, will neuer forgoe his Mistresse.

But too much of this string, which soundeth too much out of square, and returne we to Euphues and Philautus.

The next morning when they were risen, they went into a gallerie, where Euphues, who perceined Philautus greivouslie perplexed for the loue of Camilla, began thus, betwene iest and earnest to talke with him,

Philautus, I haue well nigh all this night bene disputing with my selfe of thy distresse, yet canst thou resolue my selfe in nothing, that either may content me, or quiet thee.

What mettall art thou made of Philautus, that thinkest of nothing but Loue, and art rewarded with nothing lesse than Loue: Lucilla was too badde, yet still thou

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thou court hir: thy swaite heart noſwe in Naples, is none of the beſt, yet diddeſt thou follow hir. Camilla exceeding all, wher thou waſt to haue leſt hope, thou haſt wooed, not without great hazard to thy perſon, and grieſe to mine.

I haue peruſed hir letters, which in my ſimple iudgement are ſo farre from allowing thy ſuite, that they ſeeme to loath thy ſeruiſe. I will not flatter thee in thy follies, ſhe is no match for thee, nor thou for hir: the one wanting liuing to maintaine a wiſe, the other birthe to aduance an huſband. Surius whom I remember thou diddeſt name in thy diſcourſe, I remember in the Court, a man of great birth and noble blond, ſingular wit and rare perſonage, if he goe about to get credite, I muſt what hope thou couldeſt conceiue to haue a good countenance. Tell Philautus, to ſet downe precepts againſt thy loue, will nothing preuaile; to perſwade thee to goe ſorwarde, were verie perillous: for I know in the one, loue will regard no labours, & in the other, perſwaſions can purchaſe no libertie. Thou art too headie to enter in, where no hande can helpe one out.

Theſeus woulde not goe into the Labyrinth, without a theſe that might ſhelue him the waie out, neither any wiſe man enter into the crooked cozners of loue, vnleſſe he kiew by what meanes he might get out. Loue which ſhuld continue for euer, ſhuld not be begun in an houre, but ſlowlie be taken in hand, and by length of time finiſhed: reſembling Zeuxis that wiſe Painter, who in things, that he would haue laſt long, toke greateſt leaſure.

I haue not forgotten one Miſtreſſe Francis, which the Lady Flavia gaue thee for a Violet, and by thy deſcription, though ſhe be not equall with Camilla, yet is ſhe fitter for Philautus. If thy humour be ſuch, that nothing can ſede it but loue, caſt thy minde on hir: conſerre the impoſſibilitie thou haſt to winne Camilla, with the likelihoſe thou maiſt haue to enjoy thy Violet; and in
this

this will I endeavour both my wilt and my god wilt, so
y nothing shall want in me that may worke ease in thee.
The Violet if she be honest is worthy of thee, beautifull
thou saist she is, and thersfoze tw worthy: Hotte fire is
not onely quenched by the clere fountaine, no; lone on-
ly satished by the faire face. Therefore in this tell me thy
minde, that either we may procede in that matter, or seeke
a new medicine. Philautus thus replied.

O my god Euphues, I haue neither the power to for-
saake mine owne Camilla, no; the heart to denie thy
counsaile, it is easy to fall into a net, but hard to get out.
Notwithstanding I wil go against y haire in all things,
so I may please thee in any thing, O my Camilla. With
that Euphues staied him, saying.

He that hath soze eies must not behold the Candle, no;
he y would leaue his lone, fall to the remembryng of
his Lady, the one canseth the eie to smart, the other the
heart to bluede: well quoth Philautus, I am content to
haue the wound searched, yet vnwilling to haue it cured,
but sithens that sicke men are not to prescribe diets, but
to keepe them, I am readye to take potions, & if wealth
serue, to pay thee for them, yet one thing maketh me to
feare, that in running after two Hares, I catch neither.
And certainly quoth Euphues, I know many god hun-
ters that take moze delight to haue the Hare on foot, and
neuer catch it, they to haue no cry, & yet kill in y fourme:
whereby I gesse, there commeth greater delight in the
hunting then in the eating. It may be, sayde Philautus,
but I were then very vnfit for such pastimes, for what
spozt so euer I haue all the day, I loue to haue the game
in my dish at night.

And truly answered Euphues, you are woyle made for:
a hound then a hunter, for you marre your sent with car-
ren befoze you start your game, which maketh you hunt

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often.

Euphues and his England.

oftentimes counter, whereas if you had kept it pure, you might ere this time have turned the Hare you winde, & caught the game you coursed. Why then I perceiue quoth Philautus, that to talke with Gentlewomen touching the discourses of loue, to eate with them, to conuers with them, to laugh with them, is as great pleasure as to enjoy them, to the which thou maist by some fallacie diuine mee, but neuer perswade me: For then were it as pleasant to behold fruit, as to eate them, or to see sayre bread as to tast it. Thou erreth Philautus said Euphues, if thou be not of that minde, for he y commeth into fine gardens is as much recreated to smell y flowers, as to gather it. And many we see moze delighted with pictures, then desirous to be Painters: the effect of loue is faith, not lust, delightfull conference, not detestable concupiscence, which beginneth with folly, and endeth with repentance. For mine owne part, I would wish nothing, if againe I should fall into that vaine, then to haue the companye of her in common conference that I best loued, to heare her sober talke, her wise and weres, to behold her sharpe capacitie, & to be perswaded of her constancie: and in these things do we onely differ from brute beasts, who haue no pleasure but in sensuall appetite. You preach heresie quoth Philautus, & besides so repugnant to the text you haue taken, y I am moze ready to pull thee out of thy Pulpit, then to beleue thy gloses.

I loue the company of women well, yet to haue them in lawfull matrimony, I like much better, if thy reasons should go as currant, then wer loue no torment, for hardly doth it fall out with him, y is denied y sight & talke of his Lady. Hungrye stomackes are not to be fed with sayings against luststrings, nor thirst to be quenched with sentences against drunkenness. To loue women & neuer inioy them, is as much as to lone wine, & neuer tast it, or to be delighted to faire apparel, & neuer wears it. An idle loue is that, & fit for him y hath nothing but eares, y is satisfied

to heare her speake, not desirous to haue himselfe spide. Why then Euphues, to haue the picture of his Lady is as much, as to inioy her presence, & to read her letters, of as great force, as to heare her answers: which if it be, my suit in loue should be as much as a painter to drawe her with an amiable face, as to my Lady to write an amorous letter, both which, with little suit being obtained, I may lise with loue, & neuer wet my sofe, nor breake my sleepes, nor wast my money, nor torment my minde. But this worketh as much delight in the minde of a louer, as the Apples that hang at Tantalus nose, or the River that runneth close by his chin. And in one word, it would doe me no more good, to see my Lady and not to embrace her, in the heate of my desire, then to see fire and not to warme me in the extremitie of my colde.

So, no Euphues, thou makest loue nothing but a continuall twining, if thou bar it of the effect, and then it is infinit, if thou allowe it, and yet forbidde it, a perpetuall warfare, and then is it intollerable. From this opinion no man shall withhold me, that the ende of fishing is catching, not angling, of birding, taking, not whistling: of loue, wedding, not twining. Otherwise it is no better then hanging. Euphues smiling to see Philautus so earnest, begged him againe in this manner.

Why Philautus, what harme were it in loue, if I heard should be yelde his right to the eye, or the fancie his force to the eare. I haue read of many, and some I know, betwixt whom there was as feruent affection as might be, that neuer desired any thing but to talke, and continuall companie, at bankets, at plaies, and other assemblies, as Phrygius & Pieria, whose constant faith was such, that there was neuer word nor thought of any uncleannes. Pigmalion loved his Iuoy Image, being enamoured only by sight: & why should not I chaste loue of others be builded rather in agreeing in heavenly meditations, then

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tempoꝛall actions. Beléue me Philautus, if thou knowest what it were to loue, thou wouldest be as farre from the opinion thou holdst, as I am. Philautus thinking no greater absurditie to be held in the worlde then this, replied befoze the other could end, as followeth.

To dād Euphues, if the king would resigne his right to his Legate, then were it not amisse foꝛ the heart to yeld to the eyes. Thou knowest Euphues y^e the eye is the messenger of loue, not the master, that the eare is the carrier of newes, the heart the digester. Besides this, suppose one haue neither eares to heare his lady speake, noꝛ eyes to see her beautie, shall he not therefore be subiect to the impression of loue. If thou ans were no, I can allaedge diuers, both deafe and blinde, that haue bene wounded, if thou graunt it, then confesse the heart must haue his hope, which is neyther seeing noꝛ hearing, and what is the third?

Touching Phrigius and Peria, thinke them both soles in this, foꝛ he that keepeth a Hen in his house to cackle & not lay, oꝛ a Cocke to crow and not to tread, is not vnlike vnto him y^e hauing sown his wheat, neuer reapeth it, oꝛ reaping it, neuer thresheth it, taking moze pleasure to see faire coꝛne, then to eate fine bread. Pigmalion maketh against this, foꝛ Venus seeing him so earnestlye to loue, & so effectually to praye, graunted him his request, which had he not by impoꝛtunate sute obtained, I doubt not but he would rather haue betwed her in peeces, then honoured her with passions, & set her by in some temple foꝛ an Image, not kept her in his house foꝛ a wife. He y^e desierth onely to talke & view without any further sute, is not far different from him, that liketh to see a painted rose better then to smell to a perfect Violet, oꝛ to heare a bird sing in a bush, rather then haue her at home in his owne cage.

This will I folloꝛue, that to pleade foꝛ loue, and

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request nothing but looks, and to deserve woordes, and line onelie by woordes, is as one should plow his ground, & neuer sowe it, grinde his colours and neuer paint, saddle his horse and neuer ride.

As they were thus communing, there came from the Ladie Flavia a Gentleman, who invited them both that night to supper, which they with humble thanks given promised to do so, and till supper time I leave them debating their question.

Now Gentlewomen, in this matter I would I knew your mindes, and yet I can somewhat gesse at your meanings, if anie of you should loue a Gentleman of such perfection as you can wish, would it content you onelie to heare him, to see him daunce, to marke his personage, to delight in his wit, to wonder at all his qualities, & desire no other solace? If you like to heare his pleasant voice to sing, his fine fingers to plaie, his proper personage to undertake anie exploit, would you couet no moze of your loue? As god it were to be silent and think no, as to blush and say I.

I must needs conclude with Philautus, though I should cauilt with Euphues, that the ende of loue, is the full fruition of the partie beloued at all times, and in all places. For it cannot follow in reason, that because the sauce is good which shuld prouoke mine appetite, therefore I shuld forsake the meat for which it was made. Beloue me the qualities of the minde, the beautie of the bodie, either in man or woman, are but sauce to whet our stomaches, not meate to fill them. For they that line by the viewe of beautie still, loke verie leane, and they that sate onelie vpon vertue at boorde, will goe with an hungrie belly to bedde.

But I will not craue heerein your resolute answer, because betwene them it was not determined, but euerie one as he liketh, and then:

Euphues and Philautus being now againe sent for to

Euphues and his England.

the Ladie Elauia hir house, they came presently, wher they found the woorthie Gentleman Sarius, Camilla, Mistresse Frauncis, with manie other Gentlemen & Gentlewomen.

At their first entraunce doing their dutie, they saluted all the companie, and were welcommed.

The Ladie Flauia entertained them both verie louinglie, thanking Philautus for his last companie, saing: be merrie Gentleman, at this time of the yeare, a Violet is better than a Rose, and so she arose and went hir waye: leauing Philautus in a muse at hir wordes, who before was in a maze at Camillas lokes. Camilla came to Euphues in this manner.

I am sozie Euphues that we haue no gréne rushes, considering you haue bene so great a stranger, you make me almost to thinke that of you, which commonlie I am not accustomed to iudge of anie, that either you thought your selfe too good, or our chere too badde, other cause of absence I cannot imagine, vnlesse seeing vs verie idle, you sought meanes to be well imployed: but I praise you her after be bolde, and those things which were amisse shall be redressed, for we wil haue Quailles to amend your commons, and some questions to sharpen your wits, so that you shall neither finde fault with your diet for the grossenesse, nor with your exercise for easinesse. As for your selfe & friend Philautus we are bound to him, for he would oftentimes see vs, but seldome eate with vs, which made vs thinke that he cared moze for our companie, than our meate.

Euphues as one that knew his god, answered hir in this wise.

Faire Lady, it were vnseemly to strew gréne rushes for his comming, whose companie is not woorth a strawe, or to account him a stranger, whose boldnesse hath ben strange to all those that knew him to be a stranger.

The small abilitie in me to requit, compared with the great chere I receiued, might happely make me reframe, which

which is contrarie to your coniecture: Neither was I
euer so buſied in anie waightie affaires, which I accom-
ted not as loſt time in reſpect of the exerciſe I alwayes
found in your companie, which maketh me thinke y your
latter obiection proceeded rather to conuince me ſoꝛ a tru-
eth, then to manifeſt a trueth.

As ſoꝛ the Quaiſes you promiſe me, I can be content
with baſe, and ſoꝛ the queſtions they muſt be eaſie, els
ſhall I not aune were them, ſoꝛ my wit will ſheue with
what groſe diet I haue bene brought bp: ſo that conſe-
ring my rude replies with my baſe birth, you will thinke
that meane chere will ſerue me, and reſonable queſtions
deceiue me, ſo that I ſhall neither finde fault ſoꝛ my re-
paſt, noꝛ ſauour ſoꝛ my reaſons: Philautus in deede ta-
keth as much delight in good companie, as in good eates,
who ſhall aune were ſoꝛ himſelfe: with that Philautus ſaid:

Truſte Camilla where I thinke my ſelfe welcome, I
loue to be bolde, and when my ſtomacke is filled, I care
ſoꝛ no meate: ſo that I hope you will not blame me, if I
come often, and eate little.

I doe not blame you by my faith quoth Camilla, you
miſtake me, ſoꝛ the oftner you come, the better welcome,
and the leſſe you eate, the moꝛe is ſaued.

Such talke paſſed, which being onelie as it were a re-
petition of ſoꝛmer things, I omit as ſuperfluous: but
this I muſt note, that Camilla earneſtly deſired Surius to
be acquainted with Euphues, who verie willingly accom-
pliſhed hir requeſt, deſiring Euphues ſoꝛ the good report he
had heard of him, that he would be as bold with him, as
with anie one in England; Euphues humbly ſhewing his
duetie, promiſed alſo as occaſion ſhoulde ſerue, to trye
him.

It now grew toward Supper time, when the Table
being couered, and the meate ſerued in, Ladie Flauia pla-
ced Surius ouer againſt Camilla, and Philautus next Spi-
res Frauncis, the took Euphues and the reſt, and placed
them

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them in such order as she thought best. What chere they had I know not, what talke they vsed I heard not: but supper being ended, they sate still, the Ladie Flauia speaking as followeth.

Gentlemen & Gentlewomen, these Lenten Eueninges be long, and a shame it were to goe to bed: colde they are, and therefore follie it were to walke abroad: to plaie at Cardes is common, at Chess tedious, at Dice vnseemly, with Christmas games vntimely. In my opinion therefore, to passe awaie these long nights, I would haue some pastime that might be pleasaunt, but not vnprofitable: rare, but not without reasoning: so shall we all accompt the Euening well spent, be it neuer so long: which otherwise would be tedious, were it neuer so short.

Surius the best in the companie, and therefore best worthy to aunswere: and the wisest, and therefore best able, replied in this manner.

Good Madame, you haue presented my request with your owne, so as the case now standeth, there can be nothing either more agreeable to my humour, or these Gentlewomens desires, to vse some discourse, as well to renew old traditions, which haue bene heretofore vsed, as to encrease friendship, which hath bene by the meanes of certaine odde persons defaced. Euerie one gaue his consent with Surius, yielding the choyce of that nightes pastime, to the discretion of the Ladie Flauia, who thus proposed hir minde.

Your task Surius shall be to dispute with Camilla, & chuse your owne argument: Philautus shall argue with Mistres Frauncis, Martius with my selfe. And all hauing finished their discourses, Euphues shall be as Iudge, who hath done best, and whatsoeuer he shall allot either for reward, to the worthiest, or for penance to the worst, shall be presently accomplished. This liked they all exceedingly. And thus

Surius

Sirius with a good grace & pleasant speech began to enter the lists with Camilla.

FAire Lady, you know I flatter not, I haue read y^e the sting of an Aspe were incurable, had not nature giuen them dimme eyes, & the beautie of a woman no lesse infectious, had not nature bestowed vpon them gentle harts, which maketh me ground my reason vpon this common place, y^e beautifull women are euer mercifull, if mercifull, vertuous, if vertuous, constant, if constant, though no more then Goddesses, yet no lesse then Saintes, all these things graunted, I vnye my question without condition.

If Camilla, one wounded with your beautie (for vnder that name I comprehend all other vertues) should sue to opone his affection, serue to try it, & vnye you to so narrow a point, that were you neuer so incredulous, he should proue it, yea, so farre to be from suspicion of deceit, that you would confesse he were clere from distrust, what answer would you make, if you gaue your consent, or what excuse if you denie his curtesie.

Camilla, who desiring nothing more then to be questioned with Sirius, with a modest countenance, yet somewhat bashfull (which added more commendation to her speech then disgrace) replied in this manner.

Though ther be no cause noble Gentleman, to suspect an iniurie, where a good turne hath bene receiued, yet is it wisdome to be carefull, what answer he made, where the question is difficult. I haue heard y^e the Tozteise in India, when the Sun shineth, & swimmeth aboue the water with his backe, & being delighted with the faire weather, sogetteth her selfe, vntill the heate of the Sunne so harden her shell, that she cannotinke when she would, whereby she is caught. And so may it fare with me, that in this good companie, displaieng my minde, hauing more regard to my delight in talking, then to the eares of the hearers, I forget what I speake, and so be taken in some thing,

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thing, I would not utter, which happely the itching eares of young Gentlemen would so cannas, y when I would call it in, I cannot, and so be caught with the Tozteile, when I would not.

Therefore if any thing be spoken either vnwares oꝝ vnjustly, I am to craue pardon foꝝ both: hauing but a weake memoꝛye, and a worse wit, which you cannot denie me, foꝝ that we say, women are to be boꝛne with all, if they offend against their wills, and not much to be blamed if they trip with their wills, the one pꝛocceding of foꝛgetfulness, the other of their naturall weaknesse, but to the matter.

If my beautie (which God knowes how simple it is) should intangle any with desire, then should I thus thinke, y either he were inflamed with lust, rather then loue (foꝝ that he is moued by my countenance, not enquiring of my conditions,) oꝝ els that I gaue some occasion of lightnesse, because he gathereth a hope to speeð, where he neuer had y heart to speake. But if at the last I should perceiue that his faith were tried like golde in the fire, y his affection pꝛocceded from a minde to please, not from a mouth to delude, then would I either answeꝛe his loue with liking, oꝝ weane him from it by reason. Foꝝ I hope sir you will not thinke this, but y there should be in a woman as wel a tongue to denie, as in a man to desire, that as men haue reason to like foꝝ beautie, where they loue, so women haue wit to refuse foꝝ sundꝛy causes, where they loue not.

Othertwise were we bound to such an inconuenience, that whosoener serued vs, we should aunswere his suite, when in euery respect we mislike his conditions, so that Nature might be saide to frame vs foꝝ other humours, not foꝝ our owne appetite. Wherein to some we should be thought verie curteous, but to the most, scarce honest. Foꝝ mine owne part, if there be any thing in me

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to be liked of any, I thinke it reason to bestowe on such a one, as hath also somewhat to content me, so y^e where I know my selfe loued, & doe loue againe, I would vppon iust triall of his constancie, take him. Surius without any stop or long pause, replied presently.

Ladie if the Tozteile you speake of in India, were as cunning in swimming, as you are in speaking, he would neither feare the heat of the Sun, nor the gin of y^e fisher. But that excuse was brought in, rather to shewe what you could saye, then to craue pardon, for that you haue sayd. But to your answere.

What your beautie is, I will not here dispute, least either your modest eares should glow to heare your owne praises, or my smooth tongue trippie in being curious to your perfection, so y^e what I cannot commend sufficiently, I wil not cease continually to meruaile at. You wander in one thing out of the way, where you say, that many are euylamed with the countenance, not inquiring of the conditions, when this position was befoze grounded, that there was none beautifull, but she was also merciful, and so drawing by the face of her beautie, all other morrall vertues, for as one thing being touched with the Loadstone, draweth another, & that his fellow, till it come to a chaine, so a Ladye indued with beautie, pulleth on curtesie, curtesie, mercy, & one vertue links it selfe to another, untill there be a rare perfection.

Besides, touching your owne lightnesse, you must not imagine that loue breedeth in the heart of man by your looks, but by his owne eyes, neither by your words when you speak wittily, but by his owne eares, which conceiue aptly. So that were you dumbe and could not speake, or blinde and could not see, yet should you be beloued, which argueth plainly, that the eye of the man is the arrow, the beautie of the woman, the white, which sheweth not, but receiveth, being the patient, not the agent: vppon triall

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you confesse you would trust, but what triall you require you conceale, which maketh me suspect, that either you would haue a triall without meane, or without end, either not to be sustained being impossible, or not to be finished, being infinit. Wherin you would haue one run in a circle, where there is no waye out, or builde in the aire, where there is no meanes how.

This triall Camilla, must be sifted to narrower points, least in seeking to trye your louer like a Genet, you tire him like a Jade.

Then you require this libertie (which truly I cannot deny you) that you may haue the choice, as well to refuse, as the man hath to offer, requiring by that reason some qualities in the person you would bestowe your loue on: yet craftily hiding what properties either please you best or like women well: wherein againe you moue a doubt, whether personage, or wealth, or wit, or all, are to be required, so that what with the close triall of his faith, and y^e subtill wishing of his qualities, you make either your louer so holy, that for faith he must be made all of truth, or so exquisite, y^e for shape he must be framed in Ware: which if it be your opinion, the beautie you haue will be withered before you be wedded, & your wouers good olde Gentlemen before they be spenders.

Camilla not permitting Surius to leape ouer the hedge, which she set for to keepe him in, with a smiling countenance shaped him this answer.

If your position be graunted, y^e where beautie is, there is also vertue, then might you adde that where a sayre flower is, there is also a swet saour, which how repugnant it is to our common experience, there is none but knoweth, & how contrarie the other is to truth, there is none but seeth. Why then doe you not set downe this for a rule, which is as agreeable to reason, y^e Rhodope being beautifull, (if a good complexion and faire saour be tear-

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med beautie) was also vertuous: that *Lais* excelling, was also honest: that *Phrine* surpassing them both in beautie, was also courteous: But it is a reason among your Philosophers, that the disposition of y^e minde, followeth the composition of y^e body: how true in arguing it may be I know not, how false in triall it is, who knoweth not?

Beautie, though it be amiable, worketh many things contrarie to hir faire shewe, not unlike vnto silver, which being white dyalweith blacke lines, or resembling the tall trees in *Ida*, which allured manie to rest in them vnder their shadow, and then infected them with their sent.

Now, whereas you set downe, that *Loue* commeth not from the eyes of the woman, but from the glaunces of the man (vnder correction be it spoken) it is as farre from the trueth, as the head from the toe. For were a *Ladie* blinde, in what can she be beautifull? If dumbe, in what manifest hir wit: when as the eye hath euer ben thought the *Pearle* of the face, and the tongue the *Ambassadoz* of the heart. If there were such a *Ladie* in this companie *Surius*, that shuld winke with both eyes, when you wold haue hir see your amorous looks, or be no blabbe of hir tongue, when you wold haue hir aunswere to your questions, I cannot thinke, that either hir vertuous conditions, or hir white and red complexion could moue you to loue.

Although this might somewhat procure your liking, that doing what you list, she will not see it, and speaking what you wold, she will not vtter it: two notable vertues, and rare in our sex, patience, and silence.

But whic talke I about *Ladies* that haue no eyes, when there is no man that will loue them if he himselke haue eyes. Poze reason there is to woe one that is dumb, for that she cannot denie your sute: and yet hauing eares to heare, she maie as well giue an answere with a signe, as a sentence. But to the purpose.

Loue commeth not from him that loueth, but from the

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partie loued, els must he take his loue vpon no cause, and then it is lust, or thinke himselſe the cause, and then it is no loue. Then must you concludē thus, if there be not in women the occasion, they are ſoules to truſt men & praife them, if the cause be in them, then are not men wiſe to arrogate it to themſelues.

It is the eye of the woman that is made of Adamant, the hart of the man that is framed of yron, and I cannot think you will ſaie that the vertue attractive is in y^e yron which is drawen by force, but in the Adamant, that ſercheth it perforce. And this is the reaſon, that manie men haue bene entangled againſt their wills with loue, & kept in it with their wills.

You know Surius that the fire is in the ſint that is ſtriken, not in the ſkele that ſtriketh, the light in the Sun that lendeth, not in the Mone that borroweth, the loue in the woman that is ſerued, not in the man that ſueth.

The ſimilitude you brought in of the arrow, ſlew nothing right to beantie, wherfoze I muſt ſhot that ſhaſt at your owne breaſt. For if the eye of man be the arrow, & beantie the white (a faire marke for him that draweth in Cupids bow) then muſt it neceſſarily enſue, that y^e archer deſireth with an aime to hit the white, not the white the arrow, that the marke allureth the Archer, not the ſhooter the marke, and therfoze is Venus ſaid in one eye to haue two Apples, which is commonlie applied to thoſe y^e witch with the eyes, and not thoſe that woe with their eyes.

Touehing triall, I am neither ſo ſoliſh to deſire things impoſſible, nor ſo ſrowarde to requeſt that which hath no ende. But wordes ſhall neuer make me beloue without works, eaſt in following a faire ſhadow, I loſe the firme ſubſtance, and in one word ſet downe the onely trial that a Lady requireth of hir louer, it is this: that he perſourme as much as he ſware, that euerie oathe be a deede, euerie pleaſe a Goſpell, promiſing nothing in his talke, that he perſourme not in his triall.

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The qualities that are required of the minde are good conditions: as temperance, not to exceed in diet: chastitie, not to sin in desire: constancie, not to couet change: wit to delight, wisdom to instruct, mirth to please without offence, and modestie to gouerne without precisenesse.

Concerning the bodie, as there is no Gentlewoman so curious to haue him in print, so is ther no one so carelesse to haue him a wretch, onely his right hope to shew him a man, his Christendome to proue his faith, indifferent wealth to maintaine his familie, expecting all things necessary, nothing superfluous. And to conclude with you Surius, vnlesse I might haue such a one, I had as leaue be buried as married, wishing rather to haue no beautie and die a chaste virgin, then no ioye and liue a cursed wife. Surius as one daunted hauing little to answer, yet delighted to heare hir speake, with a short speech bittered these wordes.

I Perceiue Camilla, that be your cloath neuer so bad, it will take some colour, & your cause neuer so false, it will beare some shew of probabilitie: wherein you manifest the right nature of a woman, who hauing no way to winne, thinketh to ouer-come with wordes. This I gather by your auns were, that beautie maye haue faire leaues & soule fruite, that all that are not auailable are not honest, that loue proceedeth of the womans perfection, and the mans follies, that the triall looked for, is to performe whatsoeuer they promise, that in mind be be vertuous, in bodie comely: such a husbände in my opinion, is to be wished for, but not looked for. Take heede Camilla, that seeking all: be Woe for a straight sick, you chuse not at the last a crooked staffe: or describing a good counsell to others, thou thy selfe follow not the worst: much likke to Chins, who selling the best wine to others, dranke himselfe of the lees.

Truite. quoth Camilla, my face was black, and therefore

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soze it could take no other colour, and my cause good, and therefore admitteth no canill: as for the rules I set downe of loue, they were not coyned of me, but learned: & being so true, belaued. If my fortune be so ill, that searching for a waunde, I gather a camocke, or selling wine to other, I drinke vinger my self, I must be content, & of the worst paze helpe patience: which by so much the moze is to bee borne, by how much the moze it is perforce.

As Surius was speaking, the Ladie Flauia presented him, saing, it is time & you breake off your speech, least we haue nothing to speake, for should you wade anie farther, you would both waste the night and leaue vs no time, and take our reasons, and leaue vs no matter: that euerie one therfore may saie somewhat, we command you to cease: that you haue both said so well, we giue you thanks. Thus letting Surius and Camilla to whisper by themselues (whose talke we will not heare) the Ladie began in this manner to greet Martius.

She sae Martius, that where young folkes are, they treat of loue, when souldiers mete they conferre of war, painters of their colours, Musitions of their crochets, & euerie one talketh of that most, he liketh best. Which seeing it is so, it behoueth vs that haue moze yeres to haue moze wisdom, not to measure our talke by the affections we haue had, but by those we should haue.

In this therefore I would know thy minde, whether it be conuenient for women to haunt such places where Gentlemen are, or for men to haue accesse to Gentlewomen, which me thinketh in reason cannot be tollerable, knowing, that ther is nothing moze pernicious to either, then loue, and that loue breedeth by nothing sooner than looks. They that feare water will come nere no welles, they that stand in dread of burning, flee from the fire: & ought not they that wold not be intangled with desire, to refraine companie? If we haue the pangs which & passionate set downe, why do they not abstain from the cause?

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if it be pleasant, why doe they dispaize it.

Will you shun the place of pestilence for feare of infection, the eies of Catherisines because of diseases, the sight of the Basilisk be, for dread of death, and shall we not eschew the company of them that may intrap us in loue, which is more bitter then any destruction?

If wee flye thieues that steale our goods, shall wee follow murderers that cut our throates? If we bee herbie to come where Wasps bee, least we be stung, shall we hazard to runne where Cupid is, where we shall bee Rifeled? Crueltye Martius in my opinion there is nothing either more repugnaunt to reason, or abhorring from Nature, then to sake that we should shunne, learning the cleare streame to drinke of the muddie Ditch, or in the extremitie of heate to lye in the parching Sun, when we maye sleepe in the colde shadowes, or being free from fancey, to sake after loue, which is as much as to coole a hott lyuer with strong Wine, or to cure a weake stomacke with rawe flesh. In this I would heare thy sentence, induced the rather to this discourse, for that Surlus and Camilla haue begun it, then that I like it: Loue in me hath neither power to commaunde, nor perswasion to intreate. Which how idle a thing it is, and how pestilent to youth, I partly know, & you I am sure can gesse.

Martius not very young to discourse of these matters, yet desirous to utter his minde, whether it were to flatter Surlus in his will, or to make triall of the Ladies wit: Began thus to frame his aunswere.

MAdam, there is in Chio the Image of Diana, which to those that enter some sharpe and lowe, but returning after they suites made, looketh with a merrie and pleasaunt countenance. And it maye bee, that at the enterance of my discourse ye will bende your browes as one displeased, but hearing my profe, be

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delighted and satisfied.

The question you moue is, whether it be requisite that Gentlemen and Gentlewomen shoulde meete. Truely among louers it is conuenient to augment desire, amongst those that are firme, necessarye to mainteine societie. For to take awaie all meeting for feare of loue, were to kindle amongst all, the fire of hate. There is greater danger Madame by absence, which breedeth melancholye, then by presence which engendereth affection.

If the sight be so perillous that the companie shoulde be barred, why then admit you those to see banquets, that may thereby surfet, or suffer them to eat theyr meate by a Candle that haue soze eyes? To be separated from one I loue, would make me more constraunt, and to keepe companie with her I loue not, would not kindle desire. Loue commeth as well in at the eares, by the reporte of good conditions, as in at the eyes by the amiable countenance, which is the cause that diuers haue loued those they neuer sawe, and sene those they neuer loued.

You alleadge that those that feare drowning, come nere no Welles, no; they that dreade burning, nere no fire. Why then let them stande in doubt also to wash their handes in a shallowe brooke, for that Serapus falling into a channell, was drowned: and let him that is colde, neuer warme his handes, for that a sparke fell into the eyes of Actina, whereof she dyed. Let none come into the companie of women, for that diuers haue bene allured to loue, and being refused, haue used violence to themselves.

Let this be set downe for a lawe, that none walke abroad in the day, but men, least meeting a beautifull woman, he fall in loue and lose his libertie.

I thinke Madame you will not be so precise, to cut off all conference, because loue commeth by often communication.

munication, which if you do, let vs all now presently depart, least in seeing the beautie which dazeleth our eyes, and hearing the wiledomes which tickleth our eares, we be inflamed with loue.

But you shall neuer beate the Flye from the Candle, though the burne, nor the Quaille from the Hemlocke though it be poison, nor the louer from the companie of his Lady, though it be perillous.

It falleth out sundrye times that companie is the cause to shake off loue, working the effects of the roote Rubarbe, which being full of cholar, purgeth cholar, or of the Scorpions sting, which being full of poison, is a remedie for poison.

But this I conclude, that to barre one that is in loue of the companie of his Ladye, maketh him rather mad then mortified, for him to refraine that neuer knew loue, is either to suspect him of folly without cause, or the next way for him to fall into follie when he knoweth the cause.

A louer is lyke the hearbe Helitropium, which alwayes inclineth to that place where the Sunne shineth, and being depriued of the Sunne, dieth. For as Lunaris hearbe as long as the Moone wareth, bringeth forth leaues, and in the waning shaketh them off: so a louer whilest he is in the companie of his Ladie, where all ioyes encrease, uttereth many pleasaunt conceiptes, but banished from the sight of his Mistresse, where all mirth decreaseth, either liueth in melancholy, or dieth with desperation.

The Lady Flauia speaking in his case, proceeded in this manner.

Truely Martius I had not thought that as yet your Coltes tooth sticke in your mouth, or that so olde a frelwant in loue, coulde hether to remember his lesson. You saie not to inferre that it is requisite they should

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meete, but being in loue, that is conuenient, leaſt falling into a madde mode, they pine in their owne pauiſhneſſe. Why then let it follow, that the Drunkards which ſurſetteth with wine, be alwaies quaffing, becauſe he liketh it, or the Epicure which glutteth himſelfe with meate, be euer eating, for that it contenteth him, not ſeking at any time the meanes to redreſſe their vices, but to renewe them. But it ſareth with the loue as it doeth with him that poiſoneth in much Wine, who is euer more thirſtie, then he that drinketh moderatly, for hauing once taſted the delights of loue, he deſireth moſt the thing that hurteth him moſt, not laieng a plaſter to the wound, but a co-ralſue.

I am of this minde, that if it be daungerous, to laye flaxe to the fire, Salt to the eyes, Sulphure to the noſe, that then it cannot be but perillous to let one loue come in the preſence of the other. For Surius overhearing the Ladye, and ſeing her ſo earneſt, although he were moze earneſt in his ſuite to Camilla, cutte her off with theſe wordes.

GOOD Madame giue me leaue either to departe, or to ſpeake, for in truth you gall me moze with theſe tearmes, then you wiſt, in ſeeming to inueigh ſo bitterly againſt the meeting of louers, which is the onely Parrowe of loue, and though I doubt not but that Martius is ſufficiently armed to anny were you, yet would I not haue thoſe reaſons reſelled, which I loath to haue repeated. It may be you viter them not of mallice you beare to loue, but onely to moue controuerſie where there is no queſtion: for if thou enuie to haue louers meete, why did you graunt vs, if allowe it, why ſeek you to ſeperate vs?

The good Ladye coulde not reſtaine from laughter, when ſhe ſawe Surius ſo angrie, who in the middeſt of his owne tale was troubled with hers, whome ſhe thus againe

againe answered.

I crie you mercie gentleman, I had not thought to haue caught you, when I fished for another : but I perceiue now, y^e with one beane it is easie to get two Pigeons, & with one baite to haue diuers bits. I see that others make gesse where the shew twings, besides him that weares it,

Madame quoth Surius, you haue caught a Frog, if I be not deceiued, and therefore as god it were not to hurt him, as not to eate him : but if all this while you angled to haue a bit at a Louer, you should haue vsed no bitter medicines, but pleasaunt baites.

I cannot tell answered Flauia, whether my baite were bitter or not, but sure I am I haue the fish by the gill that doth me good.

Camilla not thinking to be silent, put in hir spoake as she thought into the best whale, saieing.

Ladie, your cunning maie deceiue you in fishing with an Angle, therefore to catch him you would haue, you were best to vse a Nette. A Nette quoth Flauia, I neede none, for my fish plaieith in a net already: with that Surius began to winch, replieng immediatlie. So doth manie a fish good Ladie that slippeth out, when the fisher thinketh him fast in, and it may be, that either your net is too weake to holde him, or your hande too wet. A wet hande quoth Flauia will holde a dead Herring: I, quoth Surius, but Geles are no Herrings : but Louers are, sayd Flauia.

Surius not willing to haue the grasse molwen, whereof he ment to make his haye, began thus to conclude.

God Ladie leaue off fishing for this time, and though it be lent, rather break a statute which is but penall, then seiw a ponde that mai be perpetuall.

I am content quoth Flauia, rather to fast for once, than

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to want a pleasure for ever: yet Surius betwixt vs two,
I will at large pꝛoue, that there is nothing in loue moze
benemous than meeting, which filleth the minde with
griefe, and the bodie with diseases, for hauing the one, he
cannot faile of the other. But now Philautus and Fraunce
Frauncis, since I am cut off, begin you: but be short, be-
cause the time is short, and that I was moze short than
I would.

Frauncis, who was ener of wit quicke, & of nature ple-
sant, seeing Philautus all this while to be in his dumps,
began thus to plaie with him.

Gentleman, either you are musing who shall be your se-
conde wife, or who shall father your first childe, els
would you not all this while hang your head, neither at-
tending to the discourtes that you haue heard, nor regar-
ding the companie you are in, or it maie be (which of
boti coniectures is likeliest) that bearing so much talke
of loue, you are either diuined to the remembꝛaunce of the
Italian Ladies which once you serued, or els to the seruice
of those in England, which you haue since your coming
sene: For as Andromache, whensoever she sawe the
Tombe of Hector, could not refraine from weeping, or as
Laodamia could neuer beholde the picture of Proteusilaus
in waie, but she alwaies fainted: so Louers, whensoever
they view the Image of their Ladies, though not the same
substance, yet the similitude in shadow, they are so benum-
med in their ioynts, and so bereft of their wits, that they
haue neither the power to moue their bodies to shew life,
nor their tongues to make answer: so that I thinking,
that with your other senses you had also lost your smel-
ling, thought rather to be a Thorne, whose poynt might
make you feele somewhat, than a Violet, whose saue could
cause you to smell nothing.

Philautus seeing this Gentlewoman so pleasantly dis-
posed, replied in this manner.

Gentle,

Gentlewoman, to studie for a second wife, before I know my first, were to resemble the good huswife in Naples, who took thought to bring forth hir Chickens, before she had Hennes to laye Egges: and to muse who should father my first child, were to doubt when the Cow is mine, who should owe the Calf. But I will neither be so hasty to beate my byaines about two wiues, before I knew where to get one, nor so zealous to mistrust hir fidelitie when I haue one. Touching the view of Ladies, or the remembrance of my loue, mine thinketh it should rather sharpe the point in me, then abate the edge. My senses are not lost, though my labour be, & therefore my good Violet, pricke him not so hard with sharpnesse, whom thou shouldst rather comfort with sanctis. But to put you out of doubt, that my wits were not all this while a wool-gathering, I was debating with my selfe, whether in loue it were better to be constant, betwixt all the counsailes, or secret being readie euerie houre to flinch: and so many reasons came to confirme either, that I coulde not be resolved in anie. To be constant, what thing moze requisite in loue, when it shall alwayes be greene like the Iuie, though the Sunne parch it, that shall euer be hard like the true Diamond, though I hammer beate it: that stil groweth with the good vine, though the knife cutte it. Constancie is like vnto the Stozke, who, wheresoeuer she lie cometh into no feaste; but hir owne, or the Laptwing, whom nothing can driue from hir young ones, but death: But to reueale the secrettes of Loue, the counsailes, the conclusions, what greater despite to his Table, or moze shamefull disclosure to himselfe canne be imagined, when there shall no Letter passe, but it shall be disclosed: no talke vttered, but it shall be againe repeated: nothing done, but it shall be reuealed. Which when I considered, mine thought it better, to haue one that should be secrete, though sickle,

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sickle, than a blabbe, though constant. For what is there in the world that more delighteth a Louer than secrecie, which is hope of feare, without suspicion, free from enuie: the onelie hope a woman hath to build both hir honour and honestie vpon.

The tongue of a louer should be like the point in the Diall, which though it goe, none can see it going, or a young tree, which though it growe, none can perceiue it growing, hauing alwaies the stone in their mouth, which the Cranes vse, when they lye ouer Mountaines, least they make a noise, but to be silent, and lightlie to esteeme of his Lady, to shake hir off though he be secret, to change for euerie thing, though he bestow nothing, is the onely thing that cutteth the hart in peces of a true & constant louer: which depelle waicng with my selfe, I preferred him that would neuer remoue, though he reueale all: befoze him that would conceale all, and euer be sliding: thus waisting too and fro, I appeale to you my good Violet, whether in lone he more required, secrecie or constancie.

Frauncis with hir accustomed boldnesse, yet modestlie, replied as followeth.

Gentleman, if I should aske you whether mythe making of a good sword, you were more to be required or stele, sure I am you would aunswere, that both were necessarie. But if I should be so curious, to demand whether in a tale tolde to your Ladies disposition or mention most conuenient, I cannot think but you would iudge them both expedient: for as one mettall is to be tempered with another, in fashioning a good blade, least either being al of stele it quicklie break, or al of yron it neuer cut: so fareth it in speech, which if it be not seasoned as well with witte to moue delight, as with Arte to manifest cunning, there is no eloquence: and in no other manner standeth it with Lone, for to be secret and not constant,

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o2 constaunt and not secrete, were to builde a house of moztel without stones, o2 a wall of stones without moztel.

There is no lively picture drawne with one colour, no curious Image wrought with one toole, no perfect Musicke played with one string, and wouldest thou haue loue the patterne of eternitie, coloured either with constancie alone, o2 onely secrecie?

There must in euery triangle be three lines, the first beginneth, the second augmenteth, the third concludeth it a figure. So in loue three vertues, affection which draweth the heart, secrecie, which increaseth the hope, constancie, which finisheth the worke: without any of these lines there can be no triangle, without any of these vertues, no loue.

There is no man that runneth with one legge, no Birde that flyeth with one wing, no loue that lasteth with one limme. Loue is likened to the Emeralde, which cracketh rather then consenteth to anye disloyaltie, and can there bee any greater villanie, then being secrete, not to be constaunt, o2 being constaunt, not to be secret. But it falleth out with those that being constant, and yet full of babble, as it doth with the serpent Iaculus, and the Clipper, who burst with their owne bosome, and these are tozned with their owne tongues.

It is no question Philautus to aske which is best, when being not toynd there is neuer a good. If thou make a question where there is no doubt, thou must take an aunswere where there is no reason. Why then also dost thou not enquire, whether it were better for a horse to want his forelegges o2 his hinder, when hauing not all, he cannot trauaile: why art thou not inquisitiue whether it were moze conuenient for the Wrestlers in the games of Olympia to be without armes, o2 without feete, o2 for traxs to want rotes, o2 lacke toppes, when either is impossible: There is no true louer belaued

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mée Philautus, sente tellethée mée to, not trpall that háth not sayth, secrete and constancye. If thou want eyther-it is lust, no loue, and that thou hast not them all, thy profounde question assureth mée: which if thou did, best as he to trie my wit, thou thoughtest me very dull, if thou resolue thy selfe of a doubt, I cannot thinke thee very sharpe.

Philautus y perceined her to be so sharpe, thought once againe like a tobestone to mak her sharper, and in these woordes returned his answere.

M^y swéte violet, you are not vnlike vnto those, who hauing gotten the start in a race, thinke none to be náre ther héales, because they be sozmost: For hauing the tale in your mouth, you imagine it is all truth, and that none can controll it.

Frauncis, who was not willing to heare him goe sozward in so sond an argument, cut him off befoze he shuld come to his conclusion.

Gentleman, the faster you runne after me, the farther you are from mée: therefore I woulde wish you to take héede, that in seeking to strike at my héales, you trippe not by your owne. You woulde faine with your wit cast a white vpon blacke, wherein you are not vnlike vnto those that seeing their shadow very shoyt in the Sunne, thinke to touch their head with their héale, and putting sozth they legges are farther from it, then when they stood still. In my opinion it were better to sit on the ground with a little ease, then to rise and fall with great daunger.

Philautus béing in a maze to what end this talke should tende, thought that eyther Camilla had made her priuy to his loue, or that she meant by suspicion to entrap him: Therefore meaning to leaue his sozmer question, and to answere hir spéech, procéded thus.

Epitres

Mistres Francis, you resemble in your sayenges the Painter Tamantes, in whose Pictures there was euer, more vnderstode then painted, for with a glose you same to shadowe that, which in coulours you will not shewe. It cannot be my Violet, that the faster I runne after you, the farther I shoulde be from you, vnlesse that eyther you haue winges tyed to your heeles, or I thornes thrust into mine. The last Dogges oftentimes catcheth the Hare, though the fastest tourne him, the slowe Snaile climbeth the Towre at last, though the swift Swallow mouet it: the lastest winneth the goale sometimes, though the lightest be nere it. In hunting I had as lief stand at the receite, as at the losing, in running rather endure long with an easie amble, then leaue off being out of winde, with a swift galloppe: Especially when I ranne as Hippomanes did with Atlanta, who was last in the course, but first at the crowne: So that I gesse, that women eyther are easie to be out tripped, or willing.

I take not so trippe at you, because I might so hinder you, and hurt my selfe: for in letting your course by striking at your short heeles, you would when I should craue pardon, shew me an high inskep.

As for my shadowe, I neuer goe about to reach it, but when the Sunne is at the highest, for then is my shadow at the shortest, so that it is not difficulte to touch my head with my heele, when it lyeth almost vnder my heele.

You say it is better to sit still, then to arise and fall, and I saye, hee that neuer climbeth for feare of falling, is lyke vnto him that neuer drinketh for feare of surfeiting.

If you thinke the ground eyther so slippery where, on I runne, that I must needs fall, or my fate so chill that I must needs founder, it may be I will chaunge my course hereafter, but I meane to ende it now:

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so; I had rather fall out of a low window to the ground, then hang in the middle way by a bzier.

Frauncis who toke no little pleasure to heare Philautus talke, began to come on roundly in these tearmes.

Is a signe Gentleman, that your footemanshipps is better then your stomacke, so; whatsoeuer you saye, mee thinketh you had rather bee helde in a slippe, then let slippe, wherein you resemble the Grayhounde, that seeing his game, leapeth vppon him that holdeth him, not running after that shee is helde so; : or the Hawke which being cast off at a Partridge, taketh a stand to prune her feathers, when shee should take her flight. For it seemeth you beare good will to the game you cannot playe at, or will not, or dare not, wherein you imitate the Cat that leaueth the Mouse to followe the milkepan: so; I perceiue that you let the Hare goe by, to hunt the Badger.

Philautus astonied at this speech, knewe not which way to frame his answere, thinking now that shee perceiued his tale to be adressed to her, though his loue were fixed on Camilla: But to rid her of suspicion, though loth that Camilla should conceiue any inckling, he played fast and loose in this manner.

Gentlewoman you mistake me very much, for I haue bene better taught then sedde, and therefore I knowe how to follow my game, if it be for my gaine: For were there two Hares to runne at, I woulde indeauour not to catch the first that I followed, but the last that I started: yet so as the first shoulde not scape, nor the last bee caught.

You speake contraries, quoth Frauncis, and you will woike wonders, but take heede your cunning in hunting, make you not to lose both!

Both said Philautus, why I seeke but for one, and yet
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of two quoth Frauncis, you cannot tell which to followe, one runneth so fast, you will neuer catch hir: the other is so at the squat, you can neuer finde hir.

The Ladie Flauia, whether desirous to scape, or loathe these testes should be too broad, as Moderater commaunding them both to silence, willing Euphues as Imper in these matters, brieflye to speake his minde. Camilla and SURIUS are yet talking: Frauncis and Philautus are not idle, yet all attentive to heare Euphues, as well for the expectation they had of his wit, as to know the drift of their discourses: who thus began the conclusion of all theye speeches.

IT was a Law among the Persians, that the Pusitie should not iudge the Painter, nor anie one meddle in that handie craft, wherein he was not expert: which maketh me maruell god Madame, that you shoulde appoint him to be an Imper in Loue, who neuer yet had skill in his lawes. For although I seemed to consent by my silence, befoze I knew the argument whereoff you would dispute, yet hearing nothing but reasons for loue, I must either call backe my promise, or call in your discourses: and better it were in my opinion, not to haue your reasons concluded, then to haue them confuted. But sure I am, that neither a good excuse will serue, where authority is rigorous, nor a bad one be heard, wher necessity compelleth. But least I be longer in breaking a web, than the spider is in weaving it, your pardons obtained, if I offend in sharpnesse, and your patience graunted, if molest in length, I thus begin to conclude against you al, not as one singular in his owne conceipt, but to be tried by your gentle constructions.

SURIUS beginneth with loue, which proceedeth by beautie (vnder the which he comprehendeth all other vertues). Ladie Flauia moueth a question, whether the mar-

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ting of louers be tollerable . Philautus commeth in with two bzaunches in his hande , as though there were no more leaues of that treē, asking whether constancie or seruiccie be most to be required : great hold there hath bene who should proue his loue best, when in my opinion ther is none good . But such is the vanitie of youth , that it thinketh nothing worthe either of commendation or conference, but onely Loue, whereof they sow much, & reape little, wherein they spende all, and gaine nothing, whereby they runne into daungers befoze they wiss, and repent their desires befoze they would . I doe not discommende honest affection, which is grounded vpon vertue , as the meane, but disordinate fancie , which is buylded vpon lust, as an extremitie : & lust I must tearme that , which is begun in an houre, and ended in a minute : the common loue in this our age, where Ladies are courted for beautie, not for vertue , men loued for proportion in bodie, not perfection in minde.

It fareth with louers , as with those that drinke of the riuer Iellus in Phrigia , whereof sipping moderatelie is a medicine, but silling with excesse, it breedeth madness.

Licurgus set it down for a law, that where men were commonlie drunken, the Vines should be destroyed , and I am of that minde, that where youth are giuen to loue , the meanes should be removed. For as the earth where, in the Mines of siluer and golde are hidden, is profitable for no other thing but mettalls, so the heart wherein loue is harboured, receiaeth no other seede but affection . Louers seeke not those things which are most profitable, but most pleasaunt, resembling those that make Garlandes, who chuse the fairest flowers, not the wholesomest , and being once entangled with desire, they alwayes haue the disease , not vnlike vnto the Goate, who is neuer without an Ague : then being once in, they followe the note of the Nightingale, which is saide with continuall straying.

ning to sing, to perishe in his sweete layes, as they doe in their sugred lines: where is it possible either to eate, or drinke, or walke, but he shall heare some question of loue: insomuch that loue is become so common, that ther is no artificer of so base a craft, no clowne so simple, no beggar so poore, but either talketh of loue, or liueth in loue, when they neither know the meanes to come by it, nor y^e wise, come to encrease it: and what can be the cause of these louing woymes, but onely idlenesse.

But to set downe as a moderato^r the true perfection of loue, not like as an enimie to talk of y^e infection (which is neither the parte of my office, nor pleasant to your eares): this is my iudgement,

True & vertuous loue is to be grounded vpon Time, Reason, Favour and Vertue. Time to make a tryall, not at y^e first glaunce so to settle his minde, as though he were willing to be caught when he might escape, but so by obseruation and experience to buylde and augment his desires, that he be not decsined with beantis, but perswaded with constancie. Reason, that all his doings and proceedings seeme not to flowe from a minde enflamed with lust, but a heart kindeled with loue. Favour, to delight his eyes, which are the first messengers of affection. Vertue, to allure the soule, so; the which all things are to be desired.

The arguments of faith in a man, are constancie, not to be remoued, secrecie not to vtter, securitie not to mistrust, credulitie to beleue: in a woman patience to indure, lealoussie to suspect, liberalitie to bestow, seruencie, faithfulness, one of the which branches, if either y^e man want, or the woman, it may be a liking betwene them so; the time, but no loue to continue so; ever.

Touching Surius his question, whether loue come from the man or the woman, it is manifest that it beginneth in both, els can it not ende in both.

To the Ladie Flauias demaund concerning companis,

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it is requisite, they should meete, and though they be hindered by diuers meanes, yet is it impossible but that they will meete.

Philautus must thus thinke, that constancie without secrecie auayleth little, and secrecie without constancie profiteth lesse.

Thus haue I good Madame, according to my simple skill in loue, set downe my iudgement, which you may at your Ladishippes pleasure correct, for he that neuer toke oare in hand, must not thinke scozne to be taught.

Well quoth the Ladie, you can saie moze if you list, but either you feare to offende our eares, or to bewraye your owne follies: one maie easelie perceiue y you haue ben of late in the Painters shop, by the colours that stick in your coate, but at this time I wil vze nothing, though I suspect somewhat.

Surius gaue Euphues thanks, allowing his iudgement in the description of loue, especiallie in this, that hee would haue a woman if she were faithfull, to be also iealous, which was as necessarie to be required in them as constancie.

Camilla smiling, said, that Euphues was deceived, for he would haue said, that men shuld haue ben iealous, and yet that had ben but superfluous, for they are neuer otherwise.

Philautus thinking Camilla to vse that speech to girde him, for that all y night he dielued hir with a suspitious eye, and wersed, that iealousie in a man was to be pardoned, because there is no difference in the loke of a loue, that can distinguish a iealous eye from a louing.

Frauncis, who thought hir parte not to be the least, said, that in all things Euphues spake Gospell, sauing in that he bound a woman to patience, which was to make them folles.

Thus euerie one gaue his verdit, & so with thanks to the Ladie Flauia, they all toke their leaues for that night.

Surius

Surius went to his lodging, Euphues and Philautus, to theirs, Camilla accompanied with her woman & her waiting maid, departed to her home, whom I meane to bring to her chamber, leauing all the rest to their rest.

Camilla no sooner had entered her Chamber, but shee began in straunge tearmes to vtter this straunge tale, hir doze being close shut, and her chamber voided.

Ah Camilla, ah wretched wench Camilla, I perceiue now, that when the Hop groweth high, it must haue a pole, when the Iuyce spreadeth, it cleaueth to the flint, when the vine riseth it wreatheth about the Elme, when virgins waies in yerres, they follow that which belongeth to they appetites, loue, loue? Oea loue Camilla, the foze wherof thou knowest not, and yet must endure the surie. Where is that precious hearbe Panace, which cureth all diseases? Or that hearbe Nepenthes, that procureth all delights? No, no Camilla, loue is not to be cured by hearbs, which cometh by fancie, neither can plaisters take away the grieve which is growen so great by perill waissions. For as the stone Draconites can by no meanes be polished, vnlesse the Lapidary burne it, so the minde of Camilla can by no meanes be cured, except Surius ease it.

I see that loue is not vnlike vnto the stone Pantura, which draweth all other stones be they neuer so heauie, hauing in it the three rotes which they attribute to Pusicke, Spirth, Melancholy, Madnesse.

I but Camilla dissemble thy loue, though it shorten thy life, for better were to dye with grieve, then liue with shame. The sponge is full of water, yet is it not sene, the hearbe Adyator though it be wet, looketh alwaies drie, & a wise louer be she neuer so much tormented, beueth her selfe, as though she were not touched. I but fire cannot be hidden in the flare without smoak, nor Puske in the vase without smell, nor loue in the breast without suspition: Why then confesse thy loue to Surius, Camilla

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who is redy to aske befoze thou graunt. But it fareth in loue, as it doth with the roote of the Rade, which being put into the searne, taketh away all his strength: & likewise the root of the serne put to the Rad, depriueth it of all his force: so the lookes of Surius hauing taken all freedom from the eyes of Camilla, it may be the glaunces of Camilla haue bereaued Surius of all libertie, which if it were so, how happy shouldst thou be, & that it is so, why shouldst thou not hope. I but Surius is noble, I but loue regardeth no birth, I but his friends will not consent, I but loue knoweth no kindred, I but he is not willing to loue, nor thou woorthie to be loved, I but loue maketh the proudest to stoupe, and to court the poorest.

Whil实现 she was thus debating, one of her Maidens chanced to knocke, which she hearing, left of that, which all you Gentlewomen would gladly heare, for no doubt she determined to make a long Sermon, had not she ben interrupted: But by the preamble you may gesse to what purpose the visit tended. This I note, that they that are most wise, most vertuous, most beautifull, are not free from the impressions of fancie: For who would haue thought that Camilla, who seemed to disdain loue, should so sone be entangled. But as the straightest wands are to be bent when they be small, so the purest virgins are to be won when they be young. But I will leaue Camilla, to whose loue I haue nothing to meddle, for it maketh nothing to my matter. And retourne we to Euphues, who must play the last part.

Euphues bestowing his time in the Court, began to marke diligently the men and their manners, not as one curious to misconster, but desirous to be instructed. Many daies he vsed speech with the Ladies, sundry times with the Gentlewomen, with all became so familiar, that he was of all earnestly beloved.

Philautus had taken such a smacke in the good entertainment of the Lady Flauia, that he began to looke askew upon

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Upon Camilla, bzing out the remembrance of his olde lone, with the recordeing of the netw. Who nowe but his Violet, who but Mistresse Fraunces, whom if once euerie day he had not sene, he would haue ben so solen, that no man should haue sene him.

Euphues who watched his friend, demanded how his loue proceeded with Camilla, vnto whom Philautus gave no answer, but a smile, by the which Euphues thought his affection but small. At the last, thinking it both contrary to his oath & his honestie to conceale any thing from Euphues, he confessed, y his minde was chaunged from Camilla to Frauncis. Loue quoth Euphues will neuer make thee mad, so; it commeth by fits, not like a quotidian, but a tertian. In deed quoth Philautus, if euer I kill my selfe so; loue, it shall be with a sigh, not with a sword.

Thus they passed the time many daies in Englande, Euphues commonly in the court to learne fashions, Philautus euer in the countrie to loue Frauncis: so swarte a violet to his nose, that he could hardly suffer it to bee an houre from his nose.

But now came the time y Euphues was to try Philautus truth, so; it happened, y letters were directed from Athens to London, concerning serious and waightye affaires of his own, which incited him to hasten his departure, the contents of the which, when he had imparted to Philautus, and requested his companie, his friend was so fast tyed by the eyes, that he found thoznes in his haele, which Euphues knew to be thoughts in his heart, and by no meanes he coulde perswade him to goe into Italy, so swarte was the very smoake of England.

Euphues knowing the tide would tarry so; no man, & seeing his businesse to require such spæde, bzing so; his great pzeferment, determined sodeinly to depart, yet not without taking of his leaue curteously, and giuing thanks to al those which since his comming had vled him friendly: Which that it might be done with one breath,

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he desired the merchant, with whom all this while he sojournd, to invite a great number to dinner, some of great calling, many of good credite, among the which Surius as chiefe, the Lacie Flavia, Camilla, and Mistresse Frauncis were not forgotten.

The time being come of meeting, he saluted them all in this manner.

I was neuer more desirous to come into England, then I am loth to depart, such curtesie haue I found, which I looked not for, & such qualities as I coulde not loke for, which I speake not to flatter anye, when in truth it is knowen to you all. for now the time is come y Euphues most packe from those whom he best loueth, & goe to the Seas which he hardly broketh. But I woulde fortune had dealt so fauourably with a poore Grecian, y he might haue either bene bozne here, or able to liue here, which seeing the one is past and cannot be, the other vnlkely, and therefore not easie to be, I must endure the crueltie of the one, and with patience beare the necessitie of the other.

Yet this I earnestly craue of you all, that you will in stead of a recompence accept thanks, and of him that is able to giue nothing, take pzaier for payment. What my good minde is to you all, my tongue cannot vtter, what me true meaning is, your hearts cannot conceine: yet as occasion shall serue, I will shew y I haue not forgotten any, though I may not requite one. Philautus not wiser then I in this, though bolder, is determined to carrie be- hind, for he saith, that he had as lief be burned in England, as married in Italy: so holy doth he thinke the ground here, or so homely the women there, whome althrough I would gladly haue with me, yet seeing I cannot, I am most earnestly to request you all, not for my sake, who ought to desire nothing, no; for his sake who is able to deserve little, but for the curtesies sake of England, that you ble him not so well as you haue done, which wold make him

him proude, but no worse then I wish him, which will make him pure: so; though I speake befoze his face, you shall finde true behinde his backe, that he is yet but ware, which must be wrought while the water is warme, and yon which bring hot is apte either to make a Rye or a locke.

It maie be Ladies and Gentlewomen all, that though England be not so; Euphues to dwell in, yet it is so; Euphues to sende to.

When he had thus said, he could scarce speak so; weeping, all the companie were so;rie to so;go him, some profered him monie, some lands, some houses, but he refused them all, telling them, that not the necessitie of lacke caused him to depart, but of impozance.

This done, they sate down all to dinner, but Euphues could not be merrie, so; that he should so;one depart: the feast being ended, which was verie sumptuous, as Merchants neuer spare so; cosse, when they have full Coffers, they al hartelic toke their leaves of Euphues, Camilla who liked verie wel of his companie, taking him by the hand, desired him that being in Athens, he would not so; get his friends in England, and the rather so; your sake quoth she, your friend shall be better welcom, yea, and to me so; his owne sake quoth Flauia, whereat Philautus reioyced, and Frauncis was not so;rie, who began a little to listen to the lure of loue.

Euphues hauing all things in a readinesse, went immediately toward Douer, whether Philautus also accompanied him, yet not forgetting by the way to visite his good olde father Fidus, whose courtesie they receiued at theyr comming. Fidus glad to see them, made them great chere accordyng to his abilitie, which had it ben lesse, wold haue bene aunfwerable to their desires. Much communication they had of the Court, but Euphues cried quittance, so; he said, things that are commonly knowen, it wer folly to repeat, and secrets, it wer against mine honestie to viter.

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The next morning they went to Douer, where Euphues being reddie to take ship, he first took his farewell of Philautus in these wordes.

Philautus, the care that I haue had of thee from time to time, hath bene tried by the counsaile I haue alwaies giuen thee, which if thou haue forgotten, I meane no more to write in water, if thou remember, imprint it still. But seeing my departure from thee, is as it were my death, so that I know not whether euer I shall see thee, take this as my last testament of god will.

Be humble to thy superiours, gentle to thy equalls, to thy inferiours fauourable, enuie not thy betters, iustle not thy fellows, oppresse not the poore.

The stipend that is allowed to maintain thee, vse wisely, be neither prodigall to spend all, nor couetous to keepe all, cut thy coate according to thy cloath, & think it better to be accounted thristie among the wise, then a good companion among the riotous.

For thy studie or trade of life, vse thy booke in the morning, thy bowe after dinner, or what other exercise shall please thee best: but alwayes haue an eye to the maine, whatsoeuer thou art chanced at & buy. Let thy practise bee law, for the practise of Whisick is too base for so fine a stomacke as thine, & diuinitie too curious for so fickle a head as thou hast. Touching thy proceedings in loue, be constant to one, and trie but one, otherwise thou shalt bring thy credite into question, and thy loue into derision.

Keane thy selfe from Camilla, deale wisely with Frauncis, for in England thou shalt finde those that wil decipher thy dealings be they neuer so politique: be secret to thy self, & trust none in matters of loue, as thou louest thy life.

Certifie me of thy proceedings by thy letters, & thinke that Euphues cannot forget Philautus, who is as deere to me as my selfe. Commend me to all my friends, and so farewell good Philautus, and well shalt thou fare if thou follow

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follow the counsaile of Euphues,

Philautus, the water standing in his eyes, not able to aunswore one word untill he had well wept, replied at the last, as it were in one word, saieing, that his counsell should be engrauen in his heart, and he would follow euerie thing that was prescribed him, certefieng him of his successe, as either occasion or oppoxtunitie shoulde serue.

But when friendes at parting woulde biter most, then teares hinder most, which bzake off both his aunf were, and staied Euphues replie, so after manie millions of embracings, at the last they departed, Philautus to London, where I leaue him, Euphues to Athens, where I meane to follow him, so; he it is that I am to goe with, not Philautus.

There was nothing that hapned on the seas worthie the wyting, but within selwe dayes Euphues hauing a merrie winde, arrived at Athens, where, after he had visited his friends, & set an order in his affaires, he began to addresse his letters to Liua, touching the state of England in this manner.

Liua, I salute thee in the Lord, &c. I am at length returned out of England, a place in my opinion, (if anie such may be in the earth) not inferiour to a Paradise.

I haue here inclosed sent thee the discription, the manners, the conditions, the gouernment and enterteinment of that countrey.

I haue thought it good to dedicate it to the ladies of Italy, if thou thinke it worthy, as thou canst not otherwise, cause it to be impinted, that the praise of such an Isle, may cause those that dwell els where, both to commend it, and meruaile at it.

Philautus I haue left behinde me, who like an olde Dog followeth his olde sent Lone: wiser he is, than hee was wont,

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wont, but as yet nothing more fortunate. I am in health, and that thou art so, I heare nothing to the contrarie, but I know not how it fareth with me, for I cannot as yet bꝛoke mine owne cōuntry, I am so delighted with another.

Advertise me by letters what estate thou art in, also how thou likest the state of Englande, which I haue sent thee. And so farewell.

Thine to vse, Euphues.

¶ To the Ladies and Gentlewomen of
Italy: Euphues wisheth health
and honour.

If I had brought (Ladies) little Dogs from Malta, or strange Stones from India, or fine carpets from Turkie, I am sure that either you would haue wooed me to haue them, or wished to see them.

But I am come out of England with a Glasse, wherein you shall behold the things which you neuer saw, & meruaile at the sights which you haue seene. Not a glasse to make you beautifull, but to make you blash, yet not at your vices, but others vertues: not a glasse to dresse your haire, but to redresse your harmes, by the which if you euery morning correct yout manners, being as carefull to amend faults in your hearts, as you are curious to finde faults in your heads, you shall in short time be as much commended for vertue of the wise, as for beautie of the wanton.

Yet at the first sight if you seeme deformed by looking in this Glasse, you must not thinke that the fault is in the glasse, but in your manners: not resembling Lania, who seeing hir beautie in a true glasse to be but deformed, washed hir face, and broke the glasse.

Here you shall see beautie accompanied with virginity, temperance, mercie, iustice, magnanimity, & all other vertues whatsoeuer, rare in your sex, & but one, and rarer then

then the Phoenix, where I thinke there is not one.

In this glasse shall you see that the Glasses which you carry in your fannes of feathers, shew you to be lighter then feathers, that the Glasses wherein you carouse your Wine, make you to be moze wanton then Bacchus, that the new found Glasse cheines, that you weare about your necks, argue you to be moze brittle then glasse. But your eyes being too olde to iudge of so rare a spectacle, my counsell is, that you looke with spectacles, for ill can you abide the beames of the clære Sunne, being scant able to vie to the blaze of a dimme candle. The spectacles I wold haue you vse, are for the one eye iudgement without flattering your selues, for the other eye, belæse without mistaking of me.

And then I doubt not, but you shall both thanke me for this Glasse, (which I send also into all places of Europe) and thinke worse of your garish glasses, which maketh you of no moze price then broken Glasses.

Thus faire Ladies, hoping you will be as willing to pry in this glasse for amendement of manners, as you are to pranke your selues in a looking Glasse, for commendation of men: I wish you as much beautie as you wold haue, so as you wold endenour to haue as much vertue as you should haue. And so farewell.

Euphues,

¶ Euphues Glasse for Europe.

There is an Isle lying in the Ocean Sea, directly against that part of Fraunce, which containeth Picardie and Normandie, called now England, heretofore named Britaine, it hath Ireland hypon the West side, on the North the maine sea, on the East side the Germane Ocean. This Island is in circuit, 1720 miles, in soyme like
ff. unto

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vnto a Triangle, being broadest in the South part, & gathering narrower & narrower till it come to the farthest point of Cathnesse, Northward, where it is narrowest, & there endeth in manner of a Promonterie. To repeat the ancient manner of this Island, or what sundrie nations haue inhabited there, to set downe the Giants, which in highnesse of boane haue passed the common life, & almost common credit, to rehearse what diuersities of languages haue bene vsed, into how many kingdomes it hath bene diuided, what religions haue ben followed befoze the coming of Christ, although it would breade great delight to your eyes, yet might it happely seme tedious: soz that Honnie taken excessively cloeth the stomacke, though it be Honnie.

But my minde is chiefly to touch such thinges as at my being there, I gathered by mine owne study and enquire, not meaning to write a Cronicle, but to set downe in a word what I heard by conference.

It hath in it twentie and sixe Cities, of the which the chiefest is named London, a place both for the beantie of building, infinite riches, varietie of all things, that excelleth all the Cities in the world: insomuch that it may be called the Store house and Part of all Europe. Close by this Citie runneth the famous riuer called the Thames, which from the head where it riseth, named Isis, vnto the full midway, it is thought to be an hundred & fourescore miles. What can there be in any place vnder heauens, that is not in this noble Citie, either to be bought or bought.

It hath diuers Hospitalls for the relieuing of the poze, sixe score faire Churches, for diuine Seruice, a glorious Burse, which they call the Royall Exchange, for the meeting of merchaunts of all countries, where any trafficke is to be had. And among all the strange and beautifull shewes, me thinketh there is none so notable, as he bridge which crosseth the Thames, which is in manner of a continuall

small street, well replenished with large & stately houses on both sides, & situate vpon twentie arches, wherof each one is made of excellent free stones squared. euery one of them being thre scoze foote in height, and full twentie in distance one from another.

To this place the whole Realme hath his recourse, whereby it seemeth so populous, that one woulde scarce thinke so many people to be in the whole Island, as he shal see sometimes in London.

This maketh Gentlemen braue and Merchants rich, citizens to purchase, & soionners to mortgage, so that it is to be thought, that the greatest wealth & substance of the whole Realme, is couched within the walles of London, where they that be rich keepe it from those y be riotous, not deteining it from the lustie youths of England by rigor, but increasing it vntill young men shal saunour of reason, wherein they shew themselves treasozers for others, not hoorders for theselues, yet although it be sure inough, woulde they had it, in my opinion it were better to bee in the Gentlemans purse, then in the Merchantes handes.

There are in this Ile two & twentie Bishops, which are as it were superintendauntes ouer the Church, men of great zeale and deepe knowledge, diligent Preachers of the woꝛde, earnest followers of theyꝝ doctrine, carefull watchmen y the Moulse deuoure not the Sheepe, in ciuill government politike, in ruling the spirituall sword (as far as in them vnder their Prince apperteineth) iust, cutting off those members from the Church by rigor, that are obstinate in their heresses, and instructing those y are ignozant, appointing goodly & learned Ministers in euerie of their Sees, that in their absence may be lights to such as are in darknesse, salt to those that are vsauourie, leauen to such as are not seasoned.

Visitations are holden oftentimes, whereby abuses &

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disorders, either in y^e laitie for negligence, or in the cleargy for superstition, or in all for wicked liuing there are punishments, by due execution wherof, the diuine seruice of God is honoured with more puritie, and followed with greater sinceritie.

There are also in this Island two famous Vniuersities, the one Oxeford, the other Cambridge, both for the profession of all sciences, for Diuinitie, Physicke, Lawe, and all kinde of Learning, excelling all the Vniuersities in Chrystendome.

I was my selfe in either of them, and like them both so well, that I meane not in the way of controuersie to prefer any for the better in England, but both for the best in the world, sauing this, the Colliges in Oxenford are much more stately for the building, & Cambridge much more sumptuous for y^e houses in the towne, but the learning neither lieth in y^e free stones of the one, nor the fine streates of the other, for out of them both doe daily proceede men of great wisdome, to rule in y^e common wealth, of learning to instruct the common people, of all singular kind of professions to doe good to all. And let this suffice, not to enquire which of them is the superiour, but that neither of them haue their equall, neither to aske which of them is the most ancient, but whether any other be so famous.

But to proceede in England, their buildings are not very stately vnlesse it be the houses of noble men, & here and there, the place of a Gentleman, but much amended, as they report y^e haue tolde me. For their munition they haue not onely great store, but also great cunning to vse them, & courage to practise them, their armour is not vnlike vnto that which in other countries they vse, as Cozlets, Almaine Riuets, Shirtes of male, iackes quilted, and couered ouer with Lether, Fustion or Canuas, ouer thicke plates of yron, that are solwed to the same.

The ordinance they haue is great, & thereof great store.

Their

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Their Hauie is deuided as it were into three sorts, of the which, the one serueth for wars, the other for burden, the third for fishermen. And some vessels ther be (I know not by experience, & yet belene by circumstance) that will saile nine hundred miles in a weeke, when I should scarce thinke, that a bird could flie foure hundred.

Touching other commodities, they haue foure bathes, the first called Saint Vincents, the seconde Hallie well, the thirde Buxton, the fourth (as in olde time they read) Cair Bledud, but now taking his name of astolme wate adioynng, it is called the Bath.

Besides this, manie wonders there are to be found in this Iland, which I will not repeat, because I my self neuer saw them, and you haue heard of greater.

Concerning their diet, in number of dishes & change of meat, the Nobilitie of England doe exceed most, hauing all things that either may be bought for money, or gotten for the season: Gentlemen and Merchants take verie finelie, & a poore man it is that dineth with one dish, and yet so content with a little, that hauing halfe dined, they say as it were in a proverbe, that they are as well satisfied as the Lord Mayor of London, whom they thinke to be best, though he eate not most.

In their meales there is great silence & grauitie, vsing wine rather to ease the stomacke, then to load it, not lyke vnto other nations, who neuer thinke that they haue dined, till they be drunken.

The attyre they vse, is rather led by the imitation of others, then their owne inuention, so that ther is nothing in England moze constant, then the inconstancie of attyre: now vsing the French fashon, now the Spanish, then the Morisco golwines, then one thing, then another: insomuch, that in drawing of an Englishman, y painter setteth him downe naked, hauing in the one hand a payre of shaxes, in the other a peece of cloth, who hauing cut his cholar after y French guise, is ready to make his shaxe after the

Ælii.

Barba-

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Barbarian manner. And although this were the greatest enormitie, that I could see in England, yet is it to be excused, for they that cannot maintaine this pride, must leaue of necessitie, and they that be able will leaue when they see the vanitie.

The lawes they vie are different from ours, for although the conunon and ciuill law be not abolished, yet are they not had in so great reputation as their owne comon lawes which they feare the lawes of the Crowne.

The regiment that they haue, dependeth vpon statute law, & that is by Parliament, which is the highest court, consisting of thre seuerall sorts of people, the Nobilitie, Clergie, and Commons of the Realme: so as whatsoener be among them enacted, the Quene striketh the stroke, allowing such things as to hir Maiestie seemeth best.

Then vpon common law, which standeth vpon Maximes and principles, yeares and tearmes, the cases in this lawe are called plées or actions, and they are either criminall, or ciuill, the meane to determine are writs, some originall, some iudiciall: their trialls & recoueries are either by verdict, or demur, confession or default, wherein if any fault be committed, either in processe or forme, matter or argument, the partie grieved may haue a writ of errour.

Then vpon customable law, which consisteth vpon laudable customes, vsed in some private countrie.

Last of all vpon prescription, which is a certaine custome continued time out of minde, but it is moze particular then their customarie law.

Furtherers & theues are hanged, witches burnt, al other villanies that deserue death, punished wth death, insomuch, that there are verie few hainous offences practised, in respect of those that in other countries are commonly vsed.

Of sauage beastes and vermine, they haue no great store, nor anie that are noysome, the cattell they keepe for profite, are Oren, Horses, Sheepe, Goates, & Swine, and such like, wherof they haue abundaunce, wilde fowle & fish they

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they want none, nor any thing that either may serue for pleasure or profite.

They haue more store of pasture then tillage, their meadowes better then their cozne fields, which maketh more grasses then Coznmongers, yet sufficient store of both.

They excell for one thing, their dogs of all sorts, spaniels, hounds, mastifes, & diuers such, the one they keepe for hunting and haloking, the other for necessary vses about their houses, as to draw water, to watch thieves, &c. and thereof they deriue the word Pastife, of Pale and these.

There is in that Isle Salt made, & Saffron, there are great quarries of stones for building, sundrie minerals of Quickstoer, Antimonie, Sulphur, blacke Lead and Wpiment redde and yeolow. Also ther groweth the finest Alum y is, Vermilion, Vittament, Chyliscolla, Copczus, the minerall stone whereof Petreolum is made, and that which is most strange, the minerall pearle, which as they are for greatnesse and colour most excellent, so are they digged out of the maine lande, in places far distant from the shoare.

Besides these, though not strange, yet necessarie, haue Cole mines, salt Water for ordnance, salt Soda Glasse.

They want no Tinne nor Lead, there groweth yron, Steele and Copper, & what not, so hath God blessed that countrie, as it should seme not only to haue sufficient to serue their own turnes, but also others necessities, whereof ther was an olde saying, All countries stande in neede of Britaine, and Britaine of none.

Their aire is verie wholsome and pleasant, their ciuilitie not inferiour to those y deserue best, their wits very sharp and quicke, although I haue heard that the Italian and the Frenchman haue accompted them but grosse and dull pated, which I thinke came not to passe by the pwofe they made of their wits, but by the Englishmans report. For this is strange (and yet how true it is, there is none that

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that euer trauailed thether, but can report) that it is alwaies incident to an Englishman to thinke worst of his owne nation, either in learning, experience, common reason, or wit: preferring alwaies a stranger rather for the name, then the wisdom. I for mine owne part thinke, that in all Europe, there are not Lawyers more learned, Divines more profound, Physitions more expert then are in England.

But that which most allureth a stranger, is their curtesie, their civilitie, & good entertainment, I speake this by experience, that I found more curtesie in England among those I neuer knew in one yere, then I have done in Athens or Italy among those I ever loved in twentie.

But having entreated sufficiently of the countrey, and their conditions, let me come to the glasse I promised, being the Court, where although I shuld as order requireth begin with the chiefest, yet I am enforced with the painter, to reserue my best colours to ende Venus, and to laye the ground with the basest.

First then I must tell you of the graue & wise Counsellours, whose foresight in peace, warranteth safetie in warre: whose prouision in plentie, maketh sufficient in want: whose care in health, is as it were a preparatiue against sickness: how great their wisdom hath ben in all things, the twentie two yeares peace both both shew and proue. For what subtiltie hath there bene wrought so closelic, what priuie attempts so craftelic, what rebellions stirred by so disorderly, but they haue by policie betwaiser, prevented by wisdom, repressed by iustice: What conspiracies abroad, what confederacies at home, what iniuries, in any place hath ther ben contriued, the which they haue not either foresene before they could kindle, or quenched before they could flame.

If anie wilie Vliesses should saine madnesse, there was among them alwaies some Palamedes to reueale him, any Thetis went about to keepe hir sonne from the doing
of

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of his Countrey service, there was also a wise Vlysses in the court to bewray it: If Synon came with a smooth tale to bring in the Horse into Troye, there hath bene alwayes some couragious Lacaon to throve his speare agaynst the bowelles, which being not bewitched with Lacaon, hath unfolded that which Lacaon suspected.

If Argus with his hundreded eyes went pyng to undermine Iuppiter, yet met he with Mercurie, who whiffled all his eyes out: insomuch as there coulde neuer yet anye crasse pzeuaile agaynst theyr pollicye, or anye challenge agaynst theyr courage. There hath alwayes bene Achilles at home to buckle with Hector abroad, Nestors granitie to countervaille Priams counsaile, Vlysses subtilties to match with Antenors pollicies. England hath all those, that can and haue wassled with all others, whereof we can require no greater pprove then experience.

Besides they haue all a zealous care for the encreasing of true religion, whose faiths for the most part hath bene tryed through the fire, which they had felte, had not they fledde over the water. Moreover, the greates study they bende towarde Scholes of learning, doeth sufficiently declare, that they are not onely furtherers of learning, but fathers of the learned. O thize happy England, where such Counsaillours are, where such people liue, where such vertue springeth.

Among these shall you finde Zopirus, that will mangle himselfe to doe his Countreys god, Atchates that will neuer starte an ynch from his Prince. Aeneas Nausica, that neuer wanted a shifte in extremitie, Cato that euer counsailed to the best. Ptholomeus Philodelphus that alwayes mainteyned learning. Among the number of all which noble and wise counsaillours (I cannot but for his honours sake remember) the most prudent and ryght Honourable the Loyde Burleigh, high
Cg. Treas.

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Treasurer of that Realme, no lesse reuerenced for his wisdomne then renowned for his office, more loued at home then feared abzoade, and yet more feared for his counsaile among other nations, then I wozde of fire, in whom the saieng of Agamemnon may be verified, who rather wished for one such as Nestor, then many such as Ajax.

This noble man I founde so readye being but a straunger to doe mee good, that neither I ought to forget him, neither cease to praye for him, that as he hath the wisdomne of Nestor, so he may haue the age, that hauing the pollicies of Vlysses, he may haue his honour, wozthie to liue long, by whom so many liue in quiet, and not vnworthy to be aduanced, by whose care so many haue ben preferred.

Is not this a Glasse sayre Ladies for all other Countries to beholde, where there is not onely an agreement in faith, Religion, and counsaile, but in friendship, brotherhode, and lining? By whose good endeauours vice is punished, vertue rewarded, peace established, forreine broyles repressed, domesticall cares appeased? What Nation can of Counsaillours desire more? What Dominion, that accepted, hath so much? When neither courage can preuaile against theyr chivalrie, nor craft take place against their counsaile, nor both toynd in one be of force to vndermine their Country, when you haue dazeled your eies with this Glasse, beholde here another. It was my fortune to be acquainted with certaine English Gentleman, which brought mee to the Court, where when I came, I was drinen into a maze to beholde the iustie and braue gallaunts, the beautifull and chaste Ladies, the rare and godly orders, so as I could not tell whether I shoulde most commend vertue or bzanderie. At the last comming oftener thether then it becomed one of my degree, yet not so often as they desired my companie, I beganne to pryie after their manners, natures,
and

and liues, and that which followeth I saue, whereof I wo
so doubtles, I will sweare.

The Ladies spend the morning in deuout prayer,
not resembling the Gentlewomen in Greece and Italye,
who begin their morning at midnone, and make thez
dinner at midnight, vsing Sonets for Psalmes, and pa
stricks for papers, reading the Epistle of a loner, when
they shoulde peruse the Gospell of our Lorde, drawing
wanton-lines when death is before their face, as Archi
medes did triangles and circles, when the enemy was
at his backe. Behold Ladies in this Classe, that the ser
uice of God is to be preferred before all things, imitate the
English Damosells, who haue their bookes tyed to thez
girdles, not feathers, who are as cunning in the scriptures,
as you are in Aristo & Petrarch, or any booke that liketh
you best, and becommeth you worst.

For haunterie I cannot saie that you excæde them, for
certainely it is the most gorgeous court that euer I haue
seene, read, or heard of, but yet doe they not vse their ap
parell so nicely, as you in Italye, who thinke scorne to
kneele at seruice, for feare of wrinkles in thez silkes,
who dare not liſte vp your head to heauen, for feare of
rumpling the ruffs in your neckie, yet your handes I con
fesse are holden vp, rather I thinke to shew your rings,
then to manifest your righteousnesse. The haunterie
they vse, is for the honour of thez Prince, the attire
you weare for the alluring of your praise, the rich appa
rell maketh thez beautie more ſeene, your disguising
causeth your ſates to be more suspected, they resemble
in their Garment the Estridge, who being gased on, clo
seth her winges and hideth her feathers, you in your
roabes are not vnlke the Pérocke, who being praysed,
ſpæcath her taile and bewrapeth her pride. Veluctes
and Wilkes in them, are like golde about a pure Dia
mond, in you like a greene hedge about a filthy dunghill.
Thinke not Ladies y because you are decked with golde,

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you are endued with grace, imagine not that shining like the Sunne in earth, yea shall climbe the Sunne in heauen: looke dilligently into this English Glasse, and then shall you see, that the moze costlye your apparell is, the greater your curtellie shold be, that you ought to be as far from pride, as you are from pouertye, and as nere to princes in beautie, as you are in brightnesse. Because you are braue, disdayne not those that are base, thinke with your selues, that Russet coates haue their Christendome, that the Sunne when he is at his height shineth as well vpon coarse Carrie, as cloth of Tissue, though you haue pearles in your eyes, Jewells in your breaſtes, pzeious stones on your fingers, yet disdaine not the stones in the street, which although they are nothing so noble, yet are they much moze necessarie. Let not your roabes hinder your deuotion, learne of the English Ladyes, that GOD is woꝛthy to be woꝛshipped with the most pzeice, to whom you ought to giue all pzeise, then shall you be like stars to the wise, who now are but staring stocks to the foolish, then shall you be pzeised of most, who are now pointed at of all, then shall God heare with your folly, who now abhorreth your pride.

As the Ladyes in this blessed Island are deuout and braue, so are they chaste and beautifull, insomuch that when I first beheld them, I could not tell whether some mist had bleared mine eyes, or some strange enchantment altered my minds: for it may be thought I, that in this Island, either some Artimedorus, or Lisimandro, or some odde Pigromancer did inhabit, who would shew me Fairies, or the bodye of Helen, or the new shape of Venus, but coming to my selfe, and seeing that my senses were not chaunged but hindered, that the place where I stode was no inchaunted castle, but a gallaunt Court, I could scarce reſtraine my voice from crieng, There is no beautie but in England.

Where did I beholde them of pure complexion, excelling

ding the Lillie and the Rose, of fauour (wherein the chie-
fest beautie consisteth) surpassing the pictures that were
fained, or the Magitian that would faine: they eyes
pearing like the Sunne beames, yet chaste: their speache
pleasaut and swete, yet modest & courteous: their gait
comely, their bodics straight, their hands white, all things
that man could wish, or women would haue: which how
much it is, none can set downe, when as the one desireth
as much as may be, & other moze. And to these beautifull
mouldes, chaste mindes: to these comelye bodies, tempe-
raunce, modestie mildnesse, sobrietie: whome I often be-
held merrie, yet wise: conferring with courtiers, yet wa-
rely: drinking of wine, yet moderatellie: eating of de-
licates, yet but their carefull: listening to discourses of
loue, but not without reasoning of learning: for there it
moze delighteth them to talke of Robin-hode, then to
shot in his bow, & greater pleasure they take to heare of
loue, than to be in loue.

Here Ladies is a Glasse, that will make you blush
for shame, and loke wanne for anger: their beautie com-
meth by Nature, yours by Arte: they increase they fa-
uours with faire water, you maintaine yours with pain-
ters colours: the haire they laie out, groweth vpon they
owne heades, your samelinese hangeth vpon others:
theirs is allwaies in their owne keeping, yours often in
the Diars: their beautie is not lost with a sharpe blast,
yours sadeth with a softe breeze: not vnlike vnto Pa-
per flowers, which breake as sone as they are touched,
resembling the birdes in Aegypt called Ibes, who being
handed, lose their fethers: or the serpent Serapie, which
being but toucht with a bryake bursteth. They vse they
beautie, because it is commendable, you, because you would
be common: they if they haue little, do not seeke to make
it moze, you that haue none, endeavour to bespeake most:
if theirs wither by age, they nothing esteeme it, if yours
wast by yeares, you goe about to kepe it: they knowe

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that beautie must faile, if life continue : you sweare that it shall not fade, if colours last.

But to what ende (Ladies) doe you alter the gittes of Nature, by the shifts of Art? Is there no colour good, but white, no Planet bright but Venus, no Linnen faire, but Latwne? Why goe you about to make the face saye by those meanes that are most foule? A thing loathsome to man, and therefore not touchie : horrible before God, and therefore not lawfull.

Haue you not heard that the beautie of the Cradell is most brightest, that paintings are for Pictures without sence, not for persons with true reason. Followe at the last Ladies the Gentlewomen of England, who being beautiful, doe those things as shall become so amiable faces, if of an indifferent hiewe, those things as shall make them louely, not adding an ounce to beautie, that maye detract a dram from vertue. Besides this, their chastitie and temperance is as rare as their beautie, not going in your foot-steps, that drinke wine before you rise to encrease your colour, and I will it when you are by, to proue your lust : They vse their needle to banish idlenesse, not the penne to nourish it, not spending their times in answering the letters of those that love them, but for wearing the companie of those that write them, giuing no occasion either by wanton looks, vnseemly gestures, vnaduised speech, or any vncomely behaviour of lightnesse or liking. Contrarie to the custome of manie countries, where filthie wordes are accounted to saour of a fine witte, broad speech of a bolde courage, wanton glaunces, of a sharpe eye sight : wicked dares of a comely gesture : all vaine delights, of a right courteous courtesie.

And yet they are not in England precise, but warie : not disdainefull to conferre, but fearefull to offende : not without remoyce where they perceiue truth, but without replieng, where they suspicie treacherie : when as
among

among other Nations, there is no tale so loathsome to chaste eares, but it is heard with great sport, and aunswere'd with great spæde.

Is it not then a shame (Ladies) that that litle Iland should be a mirrour to you, to Europe, to the whole world?

Where is the temperance you professe, when Wine is more common then water? Where the chastitie, when lust is thought lawfull? Where the modestie, when your mirth tourneth to uncleannesse, uncleannesse to Shamelesnesse, Shamelesnesse to all unfulnesse? Learne Ladies though late, yet at length, that the chiefest title of honour in earth, is to give all honour to him that is in Heauen, that the greatest bzaerie in this world, is to be burning Lampes in the world to come: that the clearest beautie in this lyfe, is to be amiable to him that shall giue lyfe eternall: Looko in the Glasse of Englande, too bright I feare mæ for your eyes. What is there in your sere, that they haue not, and what that you should not haue?

They are in praier deuout, in bzaerie humble, in beautie chaste, in feasting temperate, in affection wise, in mirth modest, in all their actions though courtly, because women, yet Angelis because vertuous.

Oh good Ladies) good I saye, for that I loue you, I would you could a litle abate that pride of your stomaches, that loosnesse of minde, that licentious behauiour, which I haue seene in you with no small sorrow, and cannot remedie with continuall sighes.

They in England pray when you play, so when you sleepe, fast when you feast, and wepe for their sins, when you laugh at your sensualitye.

They frequent the church to serue God, you to see gallants: they decke themselves for cleanliness, you for pride: they maintaine theyr beautie for theyr owne lyking, you, for others luste: they restraîne Wine, because they
feare

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feare to take too much: you, because you can take no more. Come Ladies, with teares I call you, looke in this glasse repent your sinnes past, reſtraine your preſent vices, abhorre vanities to come, ſaie this wth one voice, We can ſee our faults onely in the Engliſh Glaffe: a glaffe of grace to them, of griefe to you: to them in ſtead of righteouſnes, to you in place of repentance.

The Lords and Gentlemen in that Court, are alſo an example for all others to follow, true types of Nobilitie, the onely ſtaie and ſtaffe of honour, by aunc courtiers, ſtout ſouldiours, apt to reuell in peace, and ride in warre. In fight ſierce, not dreading death, in friendſhippe firme, not breaking promiſe: courteous to all that deſerue well, cruell to none, that deſerue ill. Their aduerſaries they truſt not, that ſhelweth their wiſdome: their enemies they feare not, that argueth their courage. They are not apt to profer iniuries, nor fit to take any: loath to picke quarrells, but longing to reuenge them.

Active they are in all things, whether it be to waſtelle in the games of Olympia, or to fight at Barriers in Paleſtra, able to carrie as great burthens as Milo, of ſtrength to throwe as bigge ſtones as Turnus, and what not, that either man hath done, or maie doe, worthie of ſuch Ladies, and none but they, and Ladies willing to haue ſuch Lords, and none but ſuch.

This is a Glaffe for our youth in Greece, for your young ones in Italy, the Engliſh glaffe, beholds it Ladies, and Lordes all, that either meane to haue pietie, bleſſe by auerie, encrease beantie, or that deſire temperancie, chaſtity, wit, wiſdome, valure, or any thing that may delight your ſelues, or deſerue praiſe of others.

But another ſight there is in my Glaffe, which maketh me ſigh for griefe I cannot ſhew it, and yet hadde I rather offende in derogating from my Glaffe, than my god will.

Bleſſed is that Lande, that hath all commodities to
encrease

encrease the common wealth, happye is that Islande that hath wise counsaillours to maintaine it, vertuous Courtiers to beautifie it, noble Gentlemen to aduance it, but to haue such a Prince to gouerne it, as is theyr Soueraigne Quene, I knowe not whether I shoulde thinke the people to be moze fortunate, or the Prince famous, whether their felicitie be moze to be had in admiration, that haue such a ruler, or her vertues to be honoured, that hath such royaltie: for such is their estate there, that I am enforced to thinke, that every day is as luckie to the Englishmen, as the first day of February hath bene to the Grecians.

But I see you gale vntill I shewe this Glasse, which you hauing once seene, will make you giddie: Wh Ladyes I knowe not when to beginne, or where to ende: for the moze I goe about to expresse the brightnesse, the moze I finde mine eyes bleared: the nerer I desire to come to it, the farther I seme from it. Not vnlke vnto Simonides, who being curious to see downe what God was, the moze leysure he took, the moze loth he was to meddle, sayeng, that in thinges aboue reach, it was easie to catch a straine, but impossible to touch a Starre: and therefore scarce tollerable to point at that, which one canne neuer pull at. When Alexander had commaunded that none should paint him but Appelles, none carue him but Lysippus, none engraued him but Pergoteles, Parrhasius framed a Table, squared euery waye two hundred fote, which in the bozders he trimmed with fresh coulours, and limned with fine golde, leaning all the other rooms without knot or line, which Table he presented to Alexander, who no lesse meruailing at the bignesse, then at the barenesse, demaunded to what ende he gaue him a frame without face, being so naked and without fashion, being so greate, Parrhasius answered him, let it be latwefull for Parrhasius, O Alexander, to shewe a Table wherein he woulde paint Alexander, if it were not

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vnlatwfull, and for others to square Timber, though Lysippus carue it, and for all to cast Masse, though Pergoteles ingraue it. Alexander perceiuing the good minde of Parrhasius, pardoned his boldnesse and preferred his art: yet enquiring why he framed the Table so bigge, he answered, that he thought that frame to be but little inough for his picture, when the whole worlde was to little for his person, saieing: that Alexander must as well be praised as painted, and that all his victories and vertues were not for to be drawne in the compasse of a Signet, but in a field.

This answer Alexander both liked and rewarded, inso much as it was lawefull euer after for Parrhasius both to praise that noble king and to paint him.

In lyke manner I hope, that though it be not requisite that anie shoulde paint their Prince in Englande, that cannot sufficientlve perfect her, yet it shall not be thought rashnesse or rudenesse for Euphues to frame a Table for Elizabeth, though he presume not to paint her. Let Appelles shewe his fine Arte, Euphues will manifest his saythfull heart, the one can but proue his conceit to blase his cunning, the other his good will to grinde his coulours: he that whetteth the toles is not to be misliked, though he cannot carue the Image: the worlme that spinneeth the silke is to be esteemed, though she cannot worke the samplar: they that sell timber for Ships, are not to be blamed because they cannot builde ships.

He that carryeth mortar furthereth the building, though he be no expert Mason, he that diggeth the Cardayne, is to be considered, though he cannot treade the knottes, the Golde-smithes Boye must haue his wages for blowing the fire, though he cannot fashion the Jewell.

Then Ladies I hope youe Euphues shall not be reuiled, though he deserue not to be rewarded.

I will set downe this Elizabeth as néere as I canne:
And it may be that as the Venus of Appelles, not finished: the Tindarides of Nichomachus not ended, the Medea of Timomachus not perfected: the Table of Parrhasius not couloured, brought greater desire to them to consummate them, and to others to see them: so that Elizabeth of Euphues being but shadowed for others to desire, but begonne for others to end, but drawn with a blacke coale for others to blase with a bright colour, may worke either a desire in Euphues hereafter if hee live, to end it, or a minde in those that are better able to amend it, or in all (if none can worke it) a will to wish it. In the meane season I saye as Zeuxis did when he had drawn the picture of Attalanta, more wil enuie me then imitate me, and not commend it, though they cannot amende it. but I come to my England.

There were for a long time ciuill wars in the Countrey, by reason of severall claimes to the Crowne, betwixt the two famous and noble houses of Lancaster and Yorke, eyther of them pretending to be of the roys all blood, which caused them both to spende theyr vital blood, these iarres continued long, not without great losse, both to the Nobilitie and Communaltie, who ioyning not in one, but diuers partes, turned the Realme to great ruine, hauing almost destroyed their Countrey befoze they could annoint a King.

But the liuing God who was loth to oppresse England, at last began to repressse iniuries, and to giue an end by mercy, to those that could finde no end of mallice, nor looke for any end of mischief. So tender a care hath hee alwaies had of that England, as of a new Israel, his chosen and peculiar people.

This peace beganne by a marriage solempnized by Gods speciall prouidence, betwixt Henrie Carle of Ritchmond, heire of the house of Lancaster, and Elizabeth daughter to Edward the fourth, the vndoubted issue

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and heire of the house of Yorke, whereby (as they tearme it) the redde Rose and the white, were vnited and ioyned together. Out of these Roses sprang two noble buddes, Prince Arthur and Henrie, the eldest dying without issue, the other of most famous memozye, leaving behinde him three children, Prince Edward, the Ladie Marie, the Ladie Elizabeth. King Edward liued not long, which coulde neuer for that Reame haue liued too long, but sharpe frostes bite forwarde springes, Easterly winde blaweth towardye blossomes, cruell death spareth not those, which wee our selues lining cannot spare.

The elder sister the Princes Marie, succeded as next heire to the crowne, and as it chaunced next heire to the graue, touching whose life I can saye little, because I was scarce boyne, and what others say, of mee shall bee for boyne.

This Quene being deceased, Elizabeth being of the age of xiiij. yeares, of moze beautie then honour, and yet of moze honour then any earthly creature, was called from a prisoner to bee a Prince, from the Castle to the Crowne, from the feare of losing her head, to bee supream head. And here Ladies it may be you will mone a question, why this noble Ladie was either in daunger of death, or cause of distresse, which had you thought to haue passed in silence, I would notwithstanding haue reuealed.

This Ladie all the time of her sisters reigne, was kept close, as one that tendered not those proceedings, which were contrarie to her conscience, who hauing diuers enimies, endured many crosses, but so patiently, as in her deepest sorow, she would rather sigh for the libertie of the Gospell, then her owne freedom. Suffering her inferiours to triumph ouer her, her foes to threaten her, her dissembling friends to vndermine her, learning in all this miserie onely the patience & Zeno taught Exeticus

to

to beare and sojbeare, neuer seeking reuenge, but with good Lycurgus to lose hir owne eye, rather then to hurt anothers eye.

But being now placed in the seat royal, the first of all established religion, banished Poperie, advanced the woꝝd, that befoze was so much defaced, who hauing in hir hand the swoꝝd to reuenge, vled rather bountifullly to reward: being as far from rigour when she might haue killed, as hir enemies wer frō honestie when they could not, giuing a generall pardon, when she had cause to his perticular punishments, preferring the name of pittie, befoze the remembrance of perills, thinking no reuenge moꝝe princely, then to spare when she might spill, to staye when she might strike: to pꝛoser to saue with mercie, when she might haue destroyed with iustice.

Here is the clemencia woꝝthy commendation & admiration, nothing inferior to þ gentle disposition of Aristides, who after his exile did not so much as note them, that banished him, saing with Alexander, that there can be nothing moꝝe noble, then to doe well to those, that deserue ill.

This mightie and mercifull Quene, hauing manie hilles of priuate persons that sought befoze time to betray hir, burnt them all: resembling Iulius Cæsar, who being presented with þ like complaints of his Commons, thrust them into the fire, saing: that he had rather not know þ names of rebels, than haue occasion to reuenge, thinking it better to be ignorant of those that hated him, than to be angrie with them.

This clemencie did hir Maiestie not onelic shew at hir comming to þ crowne, but also throughout hir whole gouernment, when she hath spared to shed their bloods, that sought to spill hers, not racking the lawes to extremitie, but mitigating the rigour with mercie, insomuch as it may be said of that royall Monarch, as it was of Antonius, surnamed the goodly Emperour, who reigned manye

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peares without the effusion of bloud. What greater bet-
tue can ther be in a pynce thā mercie, what greater praise
than to abate the edge which she should whet, to pardon
where she should punish, to reward where she should re-
uenge.

I my selfe being in England, when hir spaiesie was
for hir recreation in hir Barge vpon the Thames, hard of
a Gun that was shot off, though of the partie vnwitting-
lie, yet to hir noble person dangerouslie, which facte she
most graciously pardoned, accepting a iust excuse befoze
a great amends, taking moze grieve for hir, moze Barge-
man, that was a lyttle hurt, than care for hir selfe, that
was in greatest hazarde: A rare example of pittie! A
singular spectacle of pietie!

Diuers besides there haue ben, which by pynate con-
spiracies, open rebellions, close wyles, cruell witchcraftes,
haue sought to ende hir life, which saueth all their lines:
whose practises by the diuine prouidence of the almightie,
haue euer bene disclosed, insomuch, that he hath kept hir
safe in the whales belly, when hir Subjects went about
to throw hir into the Sea: preserved hir in the hotte De-
uen, when hir enemies encreased the fire, not suffering a
haire to fall from hir, much lesse any harme to fallen vpon
hir.

These iniuries and treasons of hir subjects, these pol-
licies and vndermining of foireine Nations so little mo-
ued hir, that she would often say: Let them knowe, that
though it be not lawfull for them to speake what they
lyst, yet is it lawfull for vs to doe with them what we
lyst, being alwayes of that mercifull minde, which was
in Theodosius, who wished rather that he might call the
dead to life, then put the liuing to death: saleng with
Augustus, when she should set hir hand to any condem-
nation, I would to God we could not write. Infinite were
the ensamples that might be alledged, and almost incre-
dible, wherby she hath shewed hir selfe a Lamb in make-
nesse,

nesse, when she had cause to be a Lyon in might, proued a
Doe in fauour, when she was prouoked to be an Eagle
in fiercenesse: requiting iniuries with benefitts, renenging
grudges with gifts, in highest pietie bearing the low-
est minde, forgiving all that sued for mercie, and forget-
ting all that deserued iustice. O diuine nature! O hea-
uenly nobilitie! what thing can ther be moze required in
a Prince, than in greatest power to shewe greatest pati-
ence, in chiefeest glozy to bring forth chiefeest grace, in abun-
dauce of all earthly pompe, to manifest aboundance of
all heauenly pietie? O fortunate England that hath such a
Quene! vngatefull if thou praye not for hir, wicked if
thou doe not loue hir, miserable if thou lose hir.

Here Ladies is a Classe for all Princes to beholde,
that being called to dignitie, they vse moderation, not
might, tempering the severitie of the Lawes, with the
mildenesse of loue, not executing all they will, but shew-
ing what they may. Happie are they and onelic they that
are vnder this glorious and gracious Souereigntie: in-
somuch, that I accompt all those abiects, that be not hir
subiects.

But why doe I tread still in one path, when I haue so
large a field to walke, or linger about one flower, when
I haue many to gather: wherein I resemble those that
being delighted with y^e little brooke, neglect the fountaines
head; or that painter, that being curious to colour Cupids
bow, forgot to paint the string.

As this noble Prince is endued with mercie, pati-
ence, and moderation, so is she adorned with singu-
lar beautie and chastitie, excelling in the one Venns, in
the other Vesta. Who knoweth not how a rare a thing it
is (Ladies) to matche virginitie with beautie, a chaste
minde with an amiable face, diuine cogitations with
a comely countenance? But such is the grace be-
stowed vpon this Earthly Goddess, that hauing
the beautie that might allure all Princes, she hath the
chasti-

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chastitie also to refuse all, accomplishing it no lesse praise to be called a Virgin, then to be esteemed a Venus: thinking it as great honour to be found chaste, as thought admirable.

Where is now Electra, the chaste Daughter of Agamemnon? Where is Lala that renowned Virgin? Where is Aemilia that through hir chastitie wrought wonders, in maintaining continuall fire at the Altar of Vesta? Where is Claudia, that to manifest hir Virginitie, sette the ship on floate with hir finger, that multitudes could not remoue by force? Where is Tufcia, one of the same order, that brought to passe no lesse meruailes by carrying water in a sieve, not shedding one drop from Tiber to the Temple of Vesta? If Virginitie haue such force, then what hath this chaste Virgin Elizabeth done, who by the space of twentie and odde yeares, with continuall peace against all pollities, with sundrie miracles, contrarie to all hope, hath gouerned that noble Island. Against whom neither soverain force, nor churche fraude, neither discorde at home, nor conspiracies abroad could preuaile.

What greater meruaile hath happened since the beginning of the world, than for a young and tender Mayden to gouerne strong and valiant men, than for a Virgin to make the whole world, if not to stand in awe of hir, yet to honour hir, yea, and to liue in spight of all those that spight hir, with hir sword in the sheath, with hir armour in the Tower, with hir souldiours in their gownes, in so much as hir peace may be called more blessed, than the quiet raigne of Numa Pompilius, in whose government the Bees haue made their Hives in the Souldiours Helmes.

Now is the Temple of Iamus removed from Rome to England, whose doore hath not bene opened this twentie yeares: more to be meruailed at, than the regiment of Debora, who ruled twentie yeares with Religion, or Semyramis, that gouerned long with power: or Zenobia, that

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that reigned six yeares in prosperitie.

This is the onely myracle that Virginitie ever wrought, for a litle Island inuironed round about with warres, to stande in peace, for the walles of Fraunce to burne, and the houses of Englande to freeze, for all other nations either with cruell sword to be diuided, or with foireine foes to be invaded, and that Countrie neither to be molested with broyles in theyr olme bolomes, nor threatened with blasts of other borderers: But alwayes though not laughing, yet looking through an Emeraude at others lannes.

Theyr fieldes haue bene sowne with coyne, straungers theirs pitched with Campes: they haue theyr men reaping their haruest, when others are mustering in their harness: they vse their paces to soule for pleasure, others their Caliuers for feare of perill.

O blessed peace, O happie Prince, O fortunate people. The liuing God is anolye the English God, where he hath placed peace, which bringeth all plentie, and noynted a Virgin Quene, which with a wand ruleth her olme subiectes, and with her worthinesse winneth the good wills of straungers, so that she is no lesse gracious among her olme, then glorious to others, no lesse loued of her people, then meruailed at of other Nations.

This is the blessing that Christ alwaies gave to his people, peace: This is the curse that he giueth to the wicked, there shall be no peace to the vngodly: This was the onely salutation he bled to his Disciples, Peace be vnto you: And therefore is he called the God of loue, and peace, in holy writ.

In peace was the Temple of the Lorde build by Salomon, That would not bee borne untill there were peace throughout the whole worlde, this was the onely thing that Ezechias prayed for, let there be truth and peace, O Lorde in my dayes. All which examples doe

Al.

mani.

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manifestly proue, that there can be nothing giuen of God to man moze notable then peace.

This peace hath the Lord continued with great and vnspcakable godnesse among his chosen people of England. What much is that nation bound to such a Prince, by whom they inioy al benefits of peace, hauing their barnes full, when others famish, their Coffers stuffed with gold, when others haue no silver, they wines without daunger, when others are defamed, their daughters chaste, when others are deslowed, their houses furnished when others are fired, where they haue all things for superfluitie, others nothing to susteine their needs. This peace hath God giuen for her vertues, pittie, moderation, virginittie, which peace, the same God of peace continues for his names sake.

Duching the beautie of this Prince, her countenance, her maiestie, her personage, I cannot thinke that it maye be sufficiently commended, when it cannot be too much meruailed at: So that I am constrained to saye as Praxitiles did when he beganne to paint Venus and her sonne, who doubted whether the worlde coulde afforde colours good enough for two such fayres faces, and I whether my tongue canne yelde wordes, to blaze that beautie, the perfection whercof none canne imagine, which seeing it is so, I must doe lyke those that want a clere sight, who being not able to discern the Sunne in the Skye, are enforced to beholde it in the water. Zeuxis hauing before him fiftie fayre Virgines of Sparta, wherby to drawe one admirable Venus, sayde, that fiftie moze fayre then those coulde not minister sufficient beautie to shew the Goddesse of beautie, therefore being in despair either by Arts to shadow her, or by imagination to comprehend her, he drew in a table a faire Temple, the gates open, and Venus going in, so as nothing coulde be perceined but her backe,
where,

wherein hee used such cunning, that Appelles himselſe ſeing this worke, wiſhed that Venus woulde tourne her face, toying, that if it were in all partes agreeable to the backe, he woulde become Apprentice to Zeuxis, and ſlaue to Venus. In the like manner ſareth it with me, for hauing all the Ladies in Italye moze then fiſtie hundreded, whereby to colour Elizabeth, I muſt ſay with Zeuxis, that as many moze will not ſuffice, and therefore in as great an agonie paint her count with hir backe towards you, ſo that I cannot by art portray her beautie, where in though I want the ſkill to doe it as Zeuxis did, yet viewing it narrowly, & comparing it wiſely, you all will ſaie, that if her face be anſwerable to her backe, you will like my handycraft, and become her handmaidens. In the meane ſeaſon I leave you gaſſing, untill ſhe tourne her face, imagining her to be ſuch a one as nature framed, to that ende that no Art ſhoulde imitate, wherein ſhe hath proued her ſelfe to be exquisite, and Painters to be Apes.

This beautifull mould when I behelde to be endued with chaſtitie, temperaunce, mildneſſe, and all other good giſtes of Nature (as hereafter ſhall appeare) when I ſawe her to ſurpaſſe all in beautie, and yet a Virgin, to excell all in pietie, and yet a Prince, to be inferiour to none in all the liniaementes of the bodye, and yet ſuperiour to euery one in all giſtes of the minde, I beganne thus to praiſe, that as ſhe hath liued fortye yeares a Virgin in greates maieltie, ſo ſhe may liue ſoure ſcore yeares a mother with greates ioye, that as with her we haue hadde long time peace and plentie, ſo by her we may euer haue quietneſſe and abundaunce, wiſhing this euen from the bottome of a heart, that wiſheth well to Englande, though ſareth ill, that eyther the worlde maye ende befoze ſhe dye, or ſhe liue to ſee her childrens children in the worlde: otherwiſe howe tickle their ſtate is that now triumph, vpon what a twiſt they

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hang that now are in honour, they that live shall see, which I to thinke on, sigh. But God for his merities sake, Christ for his merits sake, the holy Ghost for his names sake, graunt to that Realme, comfort without any ill chaunce, and the Prince they haue without any other chaunge, that the longer shee liueth, the sweeter shee may smell, lyke the birde Ibis, that she may be triumphant in victories like the Palme tree, fruitfull in her age lyke the Vine, in all ages prosperous, to all men gracious, in all places glorious: so that there be no end of her praise, vntill the end of all flesh.

Thus did I often talke with my selfe, and wish with mine whole heart.

What should I talke of her sharpe wit, excellent wisdom, exquisite learning, and all other qualities of the minde, wherein shee seemeth so farre to excell those that haue bene accounted singular, as the learned haue surpassed those, that haue bene thought simple.

In questioning not inferiour to Nicaulia the Quene of Saba, that did put so many harde doubtles to Salomon, equall to Nicostrata in the Graeke tongue, who was thought to giue precepts for the better perfection: more learned in the Latine then Amalasunta: passing Aspasia in Philosophie, who taught Pericles: exceeding in iudgement Themistoclea, who instructed Pythagoras, adde to these qualities, those, that none haue hadde, the French tongue, the Spanisch, the Italian, not meane in euerie one, but excellent in all, readier to correct escapes in those languages, then to be controlled, fitter to teach others, then learne of anye: more able to adde newe rules, then to erre in the olde. Insomuch as there is no Ambassadour that cometh into her Court, but shee is willing and able both to vnderstande his message, and utter her minde, not like vnto the King of Assyria, who aunswered Ambassades by messengers, while they themselves either dallie in sinne, or snooze in sleepe. Her godly
zeale

zeale to learning, with hir great skill, hath bene so manifestly appoyoned, & I cannot tell whether she reserve more honour for hir knowledge, or admiration for hir courtesie, who in great pompe, hath twice directed hir Progresses, unto the Uniuersities: with no lesse ioye to the Students, than glorie to hir State, where after long and solempne disputations in Law, Physicke, and Diuinitie, not as one wearied with Schollers Arguments, but wedded to their Questions, when euery one feared to offend in length, she in hir owne person, with no lesse praise to hir Paiesie, than delight to hir subiects, with a wise and learned conclusion, both gaue them thanks, and put her selfe to paines.

O noble patternne of a Princely minde! not like to the Kings of Persia, who in their Progresses, did nothing els but cut stiches to dye a waite the time, nor like the delicate liues of the Sybarites, who would not admitte anye Arte to be exercised within their Citie, that might make the least noise. Hir wit so sharpe, that if I should repeate the apt answers, the subtil questions, the fine speeches, the pithe sentences, which on the sobaine she hath uttered, they would rather breed admiration than credite.

But such are the gifts that the liuing God hath indowed hir withall, & loke in what Art or Language, wit or learning, vertue or beautie, any one hath particularlie excelled most, she only hath generally excelled euery one in all: insomuch, that there is nothing to be added, that either man would wish in a woman, or God doth giue to a creature.

I let passe hir skill in Physicke, hir knowledge in all the other sciences, when as I feare least by my simplicitie I should make them lesse then they are, in saking to shew how great they are, valesse I were praising hir in the gallerie of Olympia, where giuing forth one word, I might heare leauen.

But all these graces, although they be to be wondered

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at, yet hir politique government, hir prudent counsaile, hir zeale to Religion, hir clemencie to those that submit, hir stoutnesse to those that thyeaten, so farre excēde all other vertues, that they are moze easie to be meruailed at, than imitated.

Two and twentie yeares hath she bozne the sword, with such Justice, y neither offenders coulde complaine of rigour, no; the innocent of wrong, yet so tempered with mercie, as malefactorz haue bene sometimes pardoned by pon hope of grace, and the iniuriēd requitted, to ease their grēfe, insomuch that in the whole course of hir glorious raigne, it could neuer be said, that either the poze were oppressed without remede, or the guiltie repressed without cause: bearing this engrauen in hir noble heart, that Justice without mercie, were extreame iniurie: and pittie without equitie, plaine parcialitie: and that it is as great tyrannie, not to mittigate Lawes, as iniquitie to breake them.

Hir care for the flourishing of the Gospell, hath well appeared, when as neither the curses of the Pope, (which are blessings to good people) no; y thyeatnings of Kings, (which are perillous to a Prince) no; the perswasions of Papists (which are honny to y mouth) coulde either feare hir, or allure hir, to violate the holye league contracted with Christ, or to maculate the bloud of the auncient Lambe, which is Christ. But alwayes constant in the true faith, she hath to the exceeding ioye of hir subiects, to the unspeakable comfozt of hir soule, to the great glozve of God, established that Religion, the maintenance whereof, she rather seeketh to confirme by fortitude, than leane off for feare, knowing that there is nothing that smelleth sweeter to the Lord, than a sound spirit, which neither the boasts of the vngodly, no; the hozroz of death, can either remoue, or moue.

This Gospell with inuincible courage, with rare constancie, with hot zeale, she hath maintained in hir owne countries.

countries without change, and defended against all Kings
dornes that sought change; insomuch that all Nations
round about hir, threating alteration, making swordes,
throwing fire, menacing famine, murder, destruction, de-
solation, she onely hath stood, lyke a Lambe on the top of
a hill, not fearing the blasts of the sharpe windes, but tru-
sting in his providence, that rideth upon the wings of the
fourre windes. Next followeth the loue she beareth to hir
subiects, who no lesse tendereth them then the apple of hir
owne eye, shewing hir selfe a Mother to the afflicted, a
Physitian to the sick, a Soueraigne and milde Governesse
to all.

Touching hir Magnanimitie, hir Palettie, hir Estate
royal, ther was neither Alexander nor Galba, the Empe-
rouer, nor anie that might be compared with hir.

This is she that resembling the noble Quene of Na-
uarre, bleseth the Parigolde for hir flower, which at the ri-
sing of the sunn openeth hir leanes, & at the setting shut-
teth them; referring all hir actions and endeavoures, to
him that ruleth the Sunne. This is that Caesar, that
first bound the Crocodile to the palme tree, bzingling those
that sought to rayne hir: This is that god Pellican,
that to feede hir people, spareth not to rend hir owne per-
son: This is that mightie Eagle that hath throwen dust
into the eyes of the Hart, that went about to worke de-
struction to hir Subiects, into whose wings although the
blinde Batle would haue crept, and so being carried into
hir Beak, destroyed hir young ones, yet hath she with
the vertue of hir feathers, consumed that Aspe in his owne
strand.

She hath exiled the Swallowe that sought to spoyle
the Grasshopper, and given bitter Almonds to the rau-
nous Wolues, that endeavoured to deuoure the sillie
Lambes, burning cuen with the breath of hir mouth lyke
the Princely Stag, the Serpents that were engendered
by the breath of the huge Elephant, so that now all hir
enemies

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enimies are as white as the Birds Attagea, who neuer singeth any tune, when they are taken, nor they being so ouertaken.

But whether doe I waide Ladies, as one forgetting himselfe, thinking to sound the depth of his vertues with a few sadomes, when there is no bottome: For I knowe not how it cometh to passe, that being in this Labozynth I may sooner lose my selfe, then finde the ende.

Behold Ladies in this Glasse, a Quene, a Woman, a Virgin, in all gifts of her bodie, in all graces of the minde, in all perfection of either, so farre to excell all men, that I knowe not whether I may think the place too bad for her to dwell among men.

To talke of other things in that Court, were to bring Egges after Apples, or after the setting out of the Sun, to tell a tale of a shadow. But this I say, that all Offices are looked too with great care, that vertue is embraced of all, vice hated, Religion daily increased, manners reformed, that who so seeth the Place there, will thinke it rather a Church for diuine seruice, then a Courts for a Princes delight.

This is the Glasse Ladies, wherein I woulde haue you gaze, wherein I toke my whole delight, imitate the Ladies in England, amend your manners, rubbe out the wrinckles of the minde, and be not curious about the weams in the face. As for their Elizabeth, sith ye can neither sufficiently meruaile at her, nor I praise her, let vs all pray for her, which is the onely dutie we can perform, and the greatest, that we can profer.

Yours to command.

Euphues.

¶ IOVIS

IOVIS ELIZABETH.

Pallas, Iuno, Venus, cum Nympharum numine plenam,
Spectarunt, nostra hæc, quæq; triumphat, erit.
Contendunt autem, sic tandem regia Iuno,
Est mea, de magnis stemma petiuit avis.
Hoc lenæ (nec sperno tantorum insignia patrum)
Ingenio pollet, dos mea, Pallas ait.
Dulce Venus risit, vultusq; in lumina fixit,
Hec mea dixit erit, nam quod ametur habet.
Iudicio Paridis, cum sit prælata venustas;
Ingenium Pallas? Iuno quid virgit auios?
Hæc Venus: impatiens veteris Saturnia damni,
Arbiter in cœlis, non Paris, inquit erit.
Intumuit Pallas, numquam passura priorem,
Priamides Helenam, dixit adulter, amet.
Risit, & erubuit, mixto Cythereo colore,
Iudiciunt dixit Iuppiter ipse ferat.
Assensere, Iouem, contpellant vocibus ultro,
Incipit affari regia Iuno Iouem.
Iuppiter, Elizabeth vestras si venit ad aures,
(Quam certe omnino cœlica turba stupent)
Hanc propriam, & merito semper vult esse Monarcham,
Quæq; suam, namq; est pulchra, deserta, potens.
Quod pulchra, est Veneris, quod polleat arte, Minerua,
Quod Princeps, Nympharum quis neget esse meam?
Arbiter istius, modo vis, certaminis esto,
Sin minus, est nullum lis habitura modum.
Obstupet Omnipotens, durum est quod poscitis, inquit,
Est tamen arbitrio res peragendo meo.
Tu soror & coniux Iuno, tu filia Pallas,
Es quoq; quid similem, ter mihi chara Venus.
Non tua da veniam Iuuo, nec Palladis illa est,
Nec Veneris, credas hoc licet alma Venus.

Kk.

Hæc

Euphues and his England.

Hæc Iuno, hæc Pallas, Venus hæc, & quæq; Dearum,
Diuisum Elizabeth cum Ioue numen habet.

Ergo quid obstrepitis? frustra contenditis iuquit,
Vltima vox hæc est, Elizabetha mea est,

Euphues.

Es Iouis Elizabeth, nec quid Ioue maius habendum,
Et Ioue teste Ioui est, Iuno, Minerua, Venus.

THese wearles Euphues sent also vnder his Glasse,
which hauing once finished, he gaue himselfe to his
book, deterinining to end his life in Athens, although
he had a moneths minde to England, who at all times, &
in all companies, was no niggard of his good speech to
that nation, as one willing to liue in that Court, & wed-
ded to the manners of that Countrie.

It chaunced that being in Athens not passing one
quarter of a yeare, he receiued letters out of Englande,
from Philautus, which I thought necessarye also to insert,
that I might giue some ende to the matters in England,
which at Euphues departure were but rawely left. And
thus they followe.

*Philautus to his owne
Euphues.*

I haue oftentimes Euphues since my departure com-
plained of the distaunce of place, that I am so farre
from the, of the length of time that I could not heare of
the, of the spite of fortune, that I might not send to the,
but time at length, and not too late, because at last it hath
recompensed & iniuries of all, offering me both a conue-
nient messenger by whom to send, and straunge newes
whereof to write.

Thou knowest how sorrowd matters went, when
thou

thou lookest shippe, and thou wouldest meruaile to heare howe sozwarde they were befoze thou strokest sayle, for I had not bene long in London, sure I am thou wast not then at Athens, when as the cozne which was graine in the blade, began to ware ripe in the eare, when the seed which I scarce thought to haue taken rote, beganne to spring, when the Ioue of Surius, which hardlye I woulde haue gessed to haue a blossome, shewed a budde. But so vnkinde a yeate it hath bene in England, that we felt the heat of the Summer, befoze we coulde discerne the temperature of the Spring, insomuch that we were readie to make Hare befoze we could moue Grass, having in effect the Ides of Hare, befoze the Calendes of March, which seeing it is so sozward in these things, I meruailed the lesse to see it so readie in matters of loue, where oftentimes they clap handes befoze they knowe the bargain, and seale the Obligation befoze they reade the condition.

At my being at the house of Camilla, it happened I found Surius accompanied with two Knightes, and the Ladie Flauia, with three other Ladies, I dytwe backe, as one somewhat shamesfast, when I was willed to dytwe nere, as one that was wished for. Who thinking of nothing lesse then to heare a contract for marriage, where I onely expected a conceit of mirth. I sodeinly, yet so leniynly, heard those wordes of assurance betwene Surius and Camilla, in the which I had rather haue bene a partie then a witness, I was not a little amazed to see them strike the yron which I thought cold, & to make an end befoze I could heare a beginning. When they sawe me as it were in a traunce, Surius taking me by the hand began thus to see.

You muse Philautus to see Camilla and me to be assured, not that you doubted it unlikely to come to passe, but that you were ignoraunt of the practises, thinking the Diall to stand still because you cannot perceiue it to

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mouse. But had you bene priuie to all p[ro]fes, both of her good meaning towarde me, and of my good will towarde her, you would rather haue thought great hast to be made, then long deliberation. For this vnderstande, y my friends are vnwilling that I should match so lowe, not knowing y loue thinketh the Juniper shrub, to be as high as the tall Oke, or the Nightingales layes to be more precious then the Estridges feathers, or the Larks that bradeth in the ground, to be better then the Hobbye that mounteth to the Cloudes. I haue alwaies hether to preferred beantie befoze riches, and honestie befoze bloud, knowing that birth is the praise we receiue of our ancestors, honestly the renowne we leaue to our successors, and of two byittle goods, riches and beantie. I had rather chouse that which might delyght me, then destroye me. Spade marriages by friends, how dangerous they haue bene I know Philautus, and some present haue p[ro]ued, which can be likened to nothing else so well, then as if a man should be constrained to pull on a shoe by anothers last, not by the length of his owne foote, which being to little, wrings him that weares it, not him that made it, if too big, shameth him that hath it, not him that gaue it. In meates, I loue to craue where I like, and in marriage shall I be craued where I like not; I had as lief another should take measure by his backs of my apparell, as appoint what wife I should haue, by my minde.

In the choise of a wife, sundrie men are of sundrye minds, one looketh high as one y feareth no chips, saying, that the Dyle y I swimmeth in the top is the wholesomest, another porzeth in the ground, as dreading all dangers, that happen in great stocks, alleadging y the homy that lieth in the bottome is the sweetest, I assent to neither, as one willing to follow the meane, thinking that the wine which is in the middell to be the finest. What I might therefore match in mine owne minde, I haue chosen Camilla, a Virgine of no noble race, nor yet the childe of a
base

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bare father, but betwene both, a Gentlewoman of an ancient and worshipfull house, in beautie inferiour to none, in vertue superiour to a number.

Long time we loved, but neither durst she manifest her affection because I was noble, nor I biter mine, for feare of offence, seeing in her alwaies a minde moze willing to carie Torchets before Vesta, than Tapers before Iuno. But as fire when it bursteth out, catcheth holde so nest of the dyest woode, so Love when it is reuealed, fasteneth easiest vpon the affectionate will: which came to passe in both of vs, for talking of Love, of his lawes, of his delightes, toyments, and all other braunches, I could neither so dissemble my liking, but that she espied it, whereat I began to sigh: nor she so cloake her loue, but that I perceiued it, whereat she began to blush: at the last, though long time straining curtesie who shoulde goe ouer the stile, when we hadde both hast, I (for that I knew women would rather dye, than same to desire) beganne first to vnfold the extremities of my passions, the causes of my loue, the constancie of my faith, the which she knowing to be true, easelie beloued, and replied in the lyke manner, which I thought not certaine, not that I misdoubted her faith, but that I could not perswade my selfe of so good fortune.

Having thus made each other priue to our wished desires, I frequented moze often to Camilla, which caused my friends to suspect that, which now they shall finde true, and this was the cause that we all mete here, that before this good companie, we might knitte that knotte with our tongues, that we shall neuer vndoe with our teeth.

This was Surlus speech vnto me, which Camilla with the rest affirmed. But I Euphues, in whose heart the stumpes of loue were yet sticking, beganne to chaunge colour, feeling as it were newe stozmes, to arise after a pleasaunt calme, but thinking with my selfe, that the

Book.iii,

time

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time was past to looe hir, that another was to wedde ;
I digested the Pill which had almost choakte me . But
Time caused me to sing a new Tune, as after thou shalt
heare.

After much talke & great chere, I taking my leaues,
departed, being willed to visit the Lady Flauia at my lea-
sure, which word was to me in steele of a welcome.

Within a while after, it was noyed that Surius was
assured to Camilla, which bred quarrells, but hee lyke a
noble Gentleman reioycing moze in his loue, than este-
eming the losse of his friends, maugre them all, was mar-
ried, not in a chamber pziuately as one fearing tumults,
but openly in the Church, as one ready to aunswere any
objections.

This marriage solemnized, could not be recalled, which
caused his Allies to consent, and so all parties pleased, I
thinke them the happiest couple in the world.

Now Euphues thou shalt vnderstand, that all hope be-
ing cut off from obtaining Camilla, I began to vse the ad-
uantage of þ word, that the Lady Flauia cast out, whome
I visited moze like to a sojourner then a stranger, being
absent at no time from breakfast till evening.

Dasse was mine errand, butinke I would, my
great courtesie was to excuse my grieuous torments: for
I ceased not continually to court my violet, whom I ne-
uer found so coy, as I thought: nor so courteous, as I wi-
shed. At the last, thinking not to spende all my wiving in
signes, I fell to flat saleng: reuealing the bitter sweetes
that I sustained, the ioye at hir pzeence, the græfe at
hir absence, with all speeches that a lover might frame:
the not degenerating from the wyles of a woman, seemed
to accuse men of inconstancie, that the painted words wer
but winde, that fained sighes were but flights, that all
their loue was but to laugh, laieng baights to catche the
fish, that they meant agayne to throwe into the Net,
practising ouelic cunning to deceiue, not courtesie to tell
truth,

truth, wherein he compared all Louers to Mizaldus the Poet, which was so light, that euery winde would blow him away, vntlesse he had lead tyed to his heeles, and to the fugitiue stone in Cicico, which runneth away if it be not fastened to some post.

Thus would she dallye, a wench euer-moze giuen to such dispozt : I aunswered for my selfe as I coulde, and for all men as I thought.

Thus oftentimes had we conference, but no conclusion, manie meetings, but few pastimes, vntill at the last, Surlus, one that coulde quickely perceiue, on which side my head was buttered, began to breake with me touching Frauncis, not as though he had heard anie thing, but as one that woulde vnderstande some thing. I durst not seeme straunge, when I founde him so courteous, knowing that in this matter, he might almost worke all to my liking.

I vnfolded to him from time to time, the whole discourse I had with my Violet, my earnest desire to obtaine hir, my landes, goods, and reuelnes, who hearing my tale, promised to further my sute, wherein he so besturred his studie, that within one moneth, I was in possibilitie to haue hir I most wished, and least looked for.

It were too long to write an Historie, being but determined to send a Letter : therefore I will deferre all the actions, and accidents that happened, vntill occasion shall serue either to meete thee, or minister leasure to mee.

To this ende it grew, that conditions drauen for the perfozmaunce of a certaine toynter (for the which I had many Italians bound) we were both made as sure, as Surlus and Camilla.

My dowrie was in ready money a thousand pounds, and a faire house, wherein I meane shortly to dwel. The toynter I must make, is foure hundred poundes yearlie.
the

Euphues and his England.

the which I must here purchase in England, and sell my landes in Italy.

Now Euphues imagine with thy selfe, that Philautus beginneth to chaunge, although in one yeare to marie and to thrive it be hard.

But would I might once againe see thee here, vnto whom thou shalt be no lesse welcome, than to thy best friend.

Surius that noble Gentleman commendeth him vnto thee, Camilla forgetteth thee not: both earnestlie with thy retourne, with great promises to doe thee good, whether thou wish it in the Court or in the Countrey, and this I durst sweare, that if thou come agayne into Englande, thou wilt be so friendlie intreated, that either thou wilt altogether dwell here, or tarrie here longer.

The Ladie Flauia saluteth thee, and also my Violet, euerie one wisheth thee so well, as thou canst wish thy selfe no better.

Other newes here is none, but that which lyttle appertaineth to mee, and nothing to thee.

Two requestes I haue to make, as well from Surius as my selfe, the one to come into Englande, the other to heare thine aunswere. And thus in haste I bidde thee fare-well. From London, the first of Februarie. 1579.

Thine, or not his owne,
Philautus.

This letter being deliuered to Euphues, and well perused, caused him both to meruaile and to ioye, seeing all things so straungely concluded, and his friend so happily contracted: hauing therfore by the same meanes opportunitye to sende aunswere, by the which he had pleasure to receiue newes, he dispatched his letter in this forme.

¶ Euphues

¶ Euphues to Philautus.

There could nothing haue come out of England to Euphues moze welcome then thy letters, vnles it had ben thy person, which when I had thronghly perused, I could not at the first either beleue them for the straungenesse, or at the last for the happinesse : for vpon the sodeine to heare such alterations of Surius, passed all credit, and to vnderstand so fortunate successe to Philautus, all expectation : yet considering that many things fall betwene the cup & the lip, that in one luckie houre, moze rare thinges come to passe, then sometimes in seauen yeare, that marriages are made in heauen, though consumated in earth, I was brought both to beleue the euent, & to allow them, Touching Surius and Camilla, there is no doubt but that they both will liue well in marriage, who loued so well befoze their matching: & in my minde he dealt both wisely and honourably to preferre vertue befoze vaine glorie, & the godly ornaments of nature, befoze the rich armour of nobilitie: for this must we all thinke (how well so euer we thinke of our selues) that vertue is most noble, by the which men became first noble. As for thine owne estate, I will be bold to counsell thee, knowing it neuer to be moze necessary to vse aduise thee in marriage. Solon gaue counsell, y befoze one assured himselfe, he should be so warie, y in tyeing himselfe fast, he did not vndoe himselfe, withing them first to eate a Quince pearce, y is, to haue swete conference without brawles, then fast to be wise without boasting.

In Boetia they coted the Bride with Asparagonia, the nature of the which plant is, to bring swete fruit out of a sharpe thorne, whereby they noted, that although the Virgin were somewhat shrewish at the first, yet in time she might become a Queene. Therefore Philautus, if thy Violet seemeth in the first month either to chide or chafe,

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Euphues and his England.

thou must heare without reply, and endure without patience, for they that cannot suffer the wranglings of young married women, are not like unto those, that tassing the grape to be solwe befoze it be ripe, leaue to gather it whē it is ripe, resembling them y^e being hung with the Bee, forsaake the Honnie.

Thou must vse s^u wate words, not bitter checks, and though happily thou wilt say, y^e wands are to be wrought when they are græne, least they rather break then bend, when they be drie, yet know also that he that bendeth a twig, because he wold s^e if it wold bow by strength, may chance to haue a crooked tre^e, whē he wold haue a straight. It is p^retily noted of a contention betwene the Winde and the Sun, who should haue the victo^ry. A Gentleman walking abroad, the wind thought to blow of his cloake, which with great blasts and blustering, struing to vnloose it, made it to sticke faster to his backe, for the moze the winde increased, the closer the cloake clapt to his bodye: then the Sunne shining with his hot beames began to warme this Gentleman, who waring some what faint in this faire weather, did not onely put of his cloak, but his coat, which the wind perceiuing, y^elded the conquest to the Sun. In like manner sa^reth it with young wiues, for if their bus bandes with great threatenings, with iarres, with brawles, s^eke to make them tractable, or bend their kn^ees, the moze stiffe they make them in y^e ioyntes, the oftner they goe about by force to rule them, the moze s^roward they finde them, but vsing mild words, gentle pers^uasions, familiar counsaile, entreatie, submission, they shall not onely make them to bow their kn^ees, but to hold by their handes: not onely cause them as honour them, but to stand in awe of them: for they^r stomacks are all framed of Diamonds, which is not to be b^rused with the hammer, but blond, not by force, but flatterie, resembling the Cocke, who is not to be feared by a Serpent, but a Clead. They that feare they^r Wines will

will make too sharpe Wine, must not cut the armes, but graft next to them Gandyage, which causeth the grape to be moze pleasant. They that feare to haue curst wines, must not with rigor sake to claime them, but sauing gentle woordes in euerie place by them, which maketh them moze quiet.

Instruments sound sweetest when they be touched softest, women are wisest when they be vled mildest. The Horse striueth when he is hardly rained, but hauing the bridle neuer sturreth: women are starke mad if they be ruled by might, but with a gentle raine they will beare a white mouth. Cal was cast out from the sacrifice of Iuno, which betokened that the marriage bed should be without bitternesse. Thou must be a Glasse to thy wife, for in thy face must she see her owne, for if whē thou laughest, she weep, when thou mournest she giggle, the one is a manifest signe she delighteth in others, the other a token she despiseth thee. Be in thy behauiour modest, temperate, sober, for as thou framest thy manners, so will thy wife fit hers. Kings that be wastlers cause their subiectes to exercise that seate, Princes that are Positions, incite their people to vse Instrumētes, Hus bandes that are chaff and godly, cause also their Wives to imitate theyr godnesse.

For thy great dowrie that ought to be in thine owne handes, for as we call that Wine wherein there is moze then halfe water, so doe we tearme that, the gods of the hus band which his wife bringeth, though it be all.

Helen gaped for gods, Paris for pleasure, Vlisses was content with chaff Penelope, so let it be with thee, that whatsoeuer others marrye for, be thou alwayes satisfied with vertue, otherwise may I vse that speech to thee that Olympias bid to a young Gentleman, who onely toke a wife for beautie, sauing: this Gentleman hath onely married his eies, but by y time he haue also wedded his eare, he wil confesse y a faire shew winge, though it be smooth in.

L.ii.

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Euphues and his England.

the wearing.

Lycurgus made a lawe that there should be no dowrie giuen with maidens, to the end that the vertuous might be married, who cōmonly haue little, not the amorous, who oftentimes haue too much.

Behaue thy selfe modestly with thy wife befoze company, remēbzing the seneritie of Cato, who remoned Manlius from the Senate, for that he was sene to kisse his wife, in presence of his daughter: olde men are seldome merry befoze children, least their laughter might bꝛade in them loosenesse: but bandes should scarce last befoze theyꝝ wiues, least want of modestie on their parts, be cause of wantonnesse on their wiues part. Imitate the kinges of Persia, who when they were giuen to riot, kept no company with their wiues, but when they vsed good order, had theyꝝ Quētes ever at their table. Giue no example of lightnesse, for looke what thou practisest most, y will thy wife follow most, though it becommeth her least. And yet would I not haue thy wife so curious to please thee, that fearing least her husband should thinke she painted her face, she should not therefore wash it, onely let her refrain from such things as she knoweth cannot well like thee: he that commeth befoze an Elephant, will not weare bright colours, nor he y cometh to a Bull, red, nor hee that standeth by a Tyger, play on a Taber: for y by the sight or noise of these things they are commonly much incensed. In the like manner there is no wife if she be honest, y will practise those things, that to her mate shall seeme displeasent, or mone him to cholar.

Be thꝛifty & wary in thy expenses, for in old time they were as sone condemned by lawe that spent their wiues dowrie prodigally, as they y deuorced them wrongfully.

Fly that vice that is peculiar to all those of thy Country, Jealousie: for if thou suspect without cause, it is the next way to haue cause, women are to be ruled by theyꝝ owne wits, for be they chaste, no golde can win them, if immo-

immodest, no griefs can amend them, so that all mistrust is either needlesse or bootlesse.

Be not too imperious ouer hir, that will make hir to hate thee, nor too submisse, that will cause hir to disdain thee: let hir neither be thy slaue nor thy souereine, for if she lie vnder thy foot, she will neuer loue thee, if climbe aboue thy head, neuer care for thee: the one will breed thy shame to loue hir so little, the other thy griefe to suffer too much.

In gouerning thine householde, vse thine owne eye & hir hand, for huswifery consisteth as much in seeing things as setting things, and yet in that goe not aboue thy lanchet, for Cookes, are not to be taught in the Kitchen, nor Painters in their shops, nor Huswines in their houses. Let all the keyes hang at hir girdle, but the purse at thine: so shalt thou know what thou dost spend and how she can spare.

Breake nothing of thy stock, for as the stone Thyrrenus being whole, swimmeth, but neuer so little diminished, sinketh to the bottom: so a man hauing his stock full, is euer a float, but waiking of his store, becommeth bankerout.

Enterteine such men as shall be trustie, for if thou keepe a Wolfe within thy doores to doe mischief, or a fore to worke craft and subtiltie, thou shalt finde it as perillous, as if in thy barnes thou shouldst maintayne Spice, and in thy grounds Holes.

Let thy maidens be such as shall same readier to take paines, then follow pleasure, willinger to dyce by the house, than their heades, not so fine fingered, to call for a Lute, when they shoulde vse a distaffe, nor so daintie mouthed, that their silken thyroates shoulde swallowe no packthead.

For thy diet be not sumptuous, nor yet simple: for thy attire not costly nor yet clownish, but cutting thy coate by thy cloth, goe no farther then shall become thy estate, least thou be thought proud, and so enuied: nor debase not thy birth, least thou be deemed poore, and so pitied.

Euphues and his England.

Now thou art come to that honorable estate, forget all thy former follies, and debate with thy selfe, that heretofore thou diddest but goe about the world, and that now thou art come into it, that Love did once make thee to follow riot, that it must now enforce thee to pursue thysite, that then there was no pleasure to be compared to the courting of Ladies, that now ther can be no delight greater then to haue a wife.

Commend me humble to that noble man Surius, & to his good Ladie Camilla.

Let my dutie to the Ladie Flauia be remembred, and to thy Violet: let nothing that maie be added, be forgotten.

Thou wouldest haue me come againe into England, I would, but I cannot: But if thou desire to see Euphues, when thou art willing to visite thine Uncle, I will meete thee: in the meane season, know, that it is as farre from Athens to England, as from England to Athens.

Thou sayest I am much wished for, that manie faire promises are made to me: Truly Philautus, I know that a friend in the court is better then a pennie in the purse, but yet I haue heard, that such a friend cannot be gotten without pence.

Faire words sat few, great promises without perforce, mance, delight for the time, but yerke ever after.

I cannot but thank Surius, who wisheth me well, and all those that at my being in England liked me well. And so with my heartie commendations untill I heare from thee, I bid thee farewell.

Thine to vse, if marriage
change not manners.
Euphues.

This Letter dispatched, Euphues gaue himselfe to solitariness, determining to sojourn in some vnconth place: until time might turn white salt into fine sugar: for surely

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he was both tormented in body and grieved in minde .

And so I leaue him, neither in Athens noꝛ els where that I know: but this order he left with his friends, that if any newes came oꝛ letters, that they shold direct them to the Mount of Silixfedra, where I leaue him, either to his musing, oꝛ *Muses*.

Gentlemen, Euphues is musing in the bottome of the Mountaine Silixfedra: Philautus is married in the Isle of England : two friends parted, the one liuing in the delights of his new wife, the other in contemplation of his olde grāses.

What Philautus doth, they can imagine that are newly married, how Euphues liueth, they may gesse that are cruelly martired : I commit them both to stand to their owne bargaines, soꝛ if I should meddle any farther with the marriage of Philautus, it might happely make him jealous, if with the melancholye of Euphues, it might cause him to be cholericke, so the one wold take occasion to rub his head, sit his hat neuer so close, and the other offence, to gall his heart, be his case neuer so quiet . I Gentlewomen, am indifferent, soꝛ it maie be, that Philautus would not haue his life knowen, which he leadeth in marriage, noꝛ Euphues his loue deseried, which he beginneth in solitarines: lest either y^e one being too kind, might be thought to doate, oꝛ the other too constant, might be iudged to be madde. But were the truth knowen, I am sure Gentlewomen, it would be a hard question among Ladies, whether Philautus were a better wooer oꝛ a hus band, whether Euphues were a better louer, oꝛ a scholler. But

let the one marke the other, I leaue them both

to conferre at theyꝛ next meeting, and

committe you, to the Al-

mightie.

FINIS.

Imprinted at London, by Thomas East, for Gabriel Cawood dwelling in Paules Church-yard. 1582.

¶ Euphues and his England. | Containing | his voyage & aduentures, mixed with | fundrie pretie discourses of honest | Loue, the description of the | Countrie, the Court, and | the manners of | that Isle. | Delightfull to | be read, and nothing hurtfull to be regarded: wherein there is small offence | by lightnesse giuen to the wife, | and lesse occasion of loose- | nesse proffered to the | wanton. |
¶ By Iohn Lyl, Maister | of Arte. | Commend it; or amend it |

¶ *Imprinted at London for | Gabriel Carwood, dwelling in | Paules Churchyard. | 1582. [Colophon] ¶ Imprinted at London, by Thomas East, for Gabriel Ca- | wood dwelling in Paules Church-yard. 1582.*

Quarto. Black letter.

COLLATION: A, ¶, and B—Ll, in fours.

Title as above, within border of printer's wood", ¶ 1 and ¶ 2. "To the Gentlemen ornaments, A 1 (verso blank). Dedication Readers", ¶ 3 and ¶ 4 (verso blank). The to Edward de Vere, Earl of Oxford, A 2—work, ending with colophon as above, B 1—A 4. "¶ To the Ladies and Gentlewomen Ll 4 (verso blank). of England, Iohn Lyl witheth what they

¹⁵⁷⁹
The first edition, of which no perfect copy is known, was issued in 1580, and there was another edition the same year. In Arber's list the above is called the fourth edition. *Arber 1595 calls this the 2nd*

263 LILLY (John) EUPHUES AND HIS ENGLAND, CONTAINING HIS VOYAGES AND ADVENTURES, MIXED WITH SUNDRY FEETTY DISCOURSES OF HONEST LOVE, THE DESCRIPTION OF THE COUNTRY, THE COURT, AND THE MANNERS OF THE ISLE, Delightful to be read, and nothing hurtfull to be regarded, wherein there is small offence by lightness given to the wise, and less occasion of loosenesse proffered to the wanton, by John Lilly, Master of Arts, Command it, or Amend it. *Imprinted at London for Gabriel Cuscock, 1582. Black Letter, title neatly mounted, corners of a few pages mended, and a wormhole through lower margin, but a COMPLETE AND GENUINE COPY THROUGHOUT, small 4to, handsomely bound in red morocco super extra, very elegantly toolled, gilt edges, by RAMAGE, from the Library of Alexander Young, £4 16s*

A rare and very early edition.

Our nation are in his debt for a new English which he taught them. Euphuus and his England began first that language. All our ladies were then his scholars; and that beauty in court who could not partly euphuism—that is to say, who was unable to converse in that pure and refined English which he had formed his work to be the standard of—was as little regarded as she which now there speaks not French. *—Mr H. B. Mann, 1848.*

See also Sir Walter Scott's *Monastery* for interesting account of this "one of the most favourite productions of its day."

Telegraphic Address—"LYCIDAS," LONDON.

Pickering 29/50